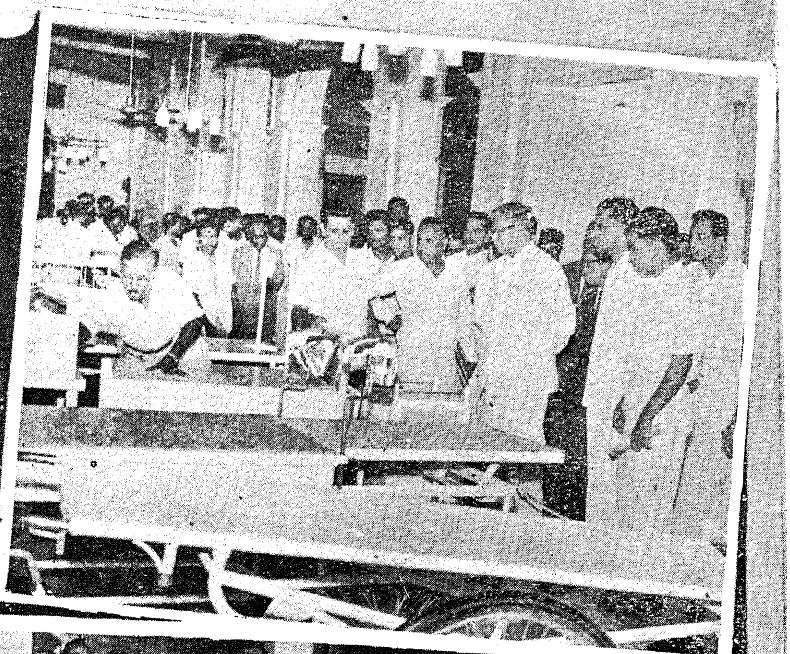
MADRAS *Information*

OCTOBER 1964

Price 20 Paise



FURNITURE EXHIBITION

Recently a furniture exhibition was organised by the Industries Department at Rajaji Hall.

Sri Venkataraman while inagurating the exhibition stressed the need for a design centre.

No price is Too High To Pay for Freedom

CITIZEN'S DUTIES

1. To render all possible help and assistance for the defence personnel.
2. To increase the production of his factory.
3. To intensify efforts for increased production of agricultural and small-scale industrial commodities to make his State self-sufficient.
4. To avoid all strikes and lock-outs that may hamper production.
5. To maintain the price level of all essential commodities and curb the tendencies of hoarding and profiteering by conforming to the various legislative and other popular measures.
6. To maintain the supply lines of essential commodities.
7. To contribute generously in the form of money and gold for the war effort.
8. To inculcate the highest sense of duty and responsibility.
9. To join the various organizations set up for the defence of the country.
10. To prevent anti-social and anti-national activities of the fifth columnists.
11. To observe strict austerity in consumption of food, clothes and other essential goods and save for the National Defence Fund.
12. To avoid unnecessary travel so that more important and essential movement may not be hampered.
13. To keep up the morale of the people and prepare them for sacrifices.
14. To check rumour-mongering and to disseminate true and faithful news and information.
15. To join or help Citizens' Committee, N.C.C., Territorial Army and Lok Sahayak Sena and Rifle Clubs.
16. To pray for the victory of our Motherland in this struggle and set aside all differences of caste, creed or party.

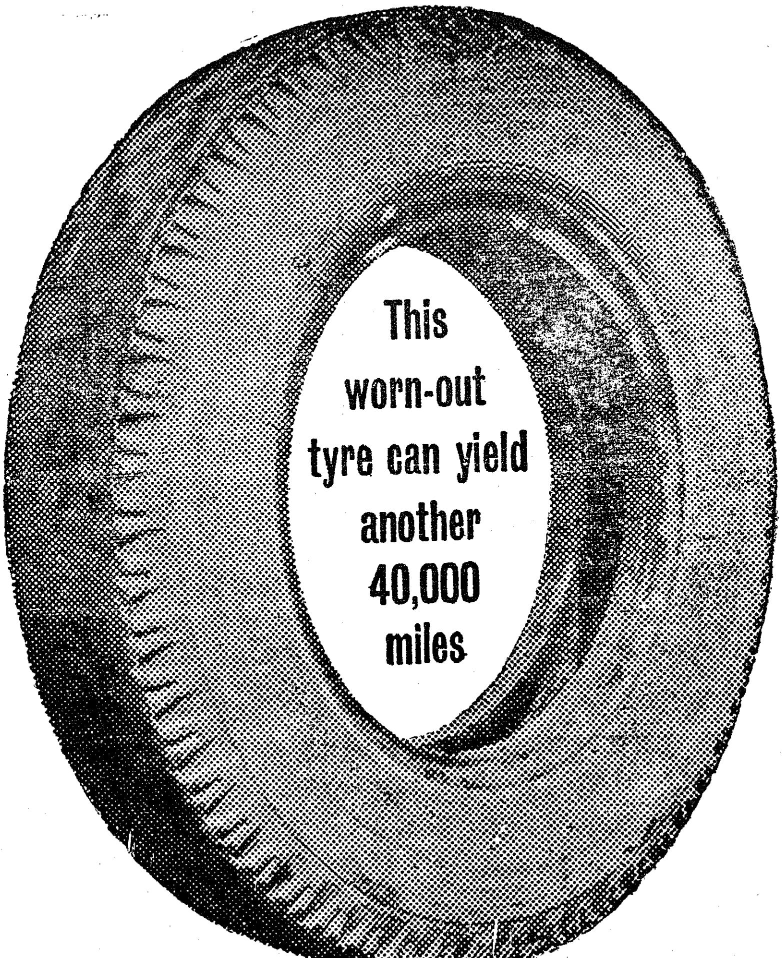
Madras Information

20 OCT 1964

Vol. XVII OCTOBER 1964 No. 10

CONTENTS

	PAGE
1. Gandhi on Socialism and Democracy ...	3
2. Preserve Wild Life .. .. .. *—Sri N.S.S. Mandradiar, Minister for Food.*	5
3. Economic indivisibility .. .. .. *—V.K.R.V. Rao.*	8
4. War on curruption .. .. .. *—Sri Gulzari Lal Nanda, Union Home Minister.*	11
5, Reshaping the Social Order .. .. *—Sri M. Bhaktavatsalam.*	16
6. Ethnology Gallery Modernised .. .. *—Sri A.V N. Sarma, Curator, Anthropology Section, Government Museum, Madras.*	18
7. An example of Self Help	21
8. Community Development and Socio-Economic Revolution. *—Sri Ashok Mehta, Dy. Chairman, Planning Commission*	25
9. Poultry Extension Scheme .. .. *—Frederic Selvanayagam, Veterinary Asst. Surgeon, Poultry Extension Centre, T. Kallupatti.*	30

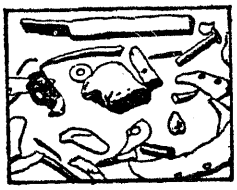


When a bus or lorry tyre wears out the additional milage that it can yield depends on the quality of the retread. Scientific retreading by TVS permits the tyre to be retreaded over and over again. You may get as many as 40,000 miles.

TVS strengthen the casing

Injuries are repaired and the casing is strengthened so that the tyre may be retreaded over and over again.

Why TVS retreads give more milage



These small glass pieces and nails were found in tyres brought to TVS for retreading. It is these that are real trouble-makers, because they get embedded in the casing. At TVS a careful probe is made to detect even the smallest extraneous particles.

TVS retreads are tested and proved in Southern Roadways' fleet operating on 3.2 crore bus and lorry miles every year. TVS retreads yield you cumulatively more miles per tyre and hence more tyre miles per rupee.

TVS are the largest retreaders in India

TVS

SUNDARAM INDUSTRIES PRIVATE LIMITED
(Unit of TVS)
PUDUKKOTTAI-MADRAS-COIMBATORE-BANGALORE

The 95th Birthday of Mahatma Gandhi falls on October 2, 1964. It is observed all over the country as a sacred day. It was Mahatma who emphasised the importance of Non-violence to the World. For him even the establishment of a Socialistic Pattern of Society should be only through Non-violence. The means of achieving Democratic Socialism must be pure, for, impure means result in an impure end. Here we publish an article compiled from Harijan in which he had given his views on Socialism and Democracy.

Gandhi
On Socialism And Democracy

Socialism is a beautiful word and, so far as I am aware in Socialism all the members of society are equal none low, none high. In the Individual body the head is not high because it is the top of the body, nor are the soles of the feet low because they touch the earth. Even as members of the individual body are equal, so are the members of society. This is Socialism.

Unity in Plurality

In it, the prince and the peasant, the wealthy and the poor, the employer and the employee are all on the same level. In terms of religion, there is no duality in Socialism. It is all unity. Looking at society all the world over, there is nothing but duality or plurality. Unity is conspicuous by its absence. This man is high that one is low, that is a Hindu, that a Muslim, third a Christian, fourth a Parsi, fifth a Sikh, sixth a Jew. Even among these there are subdivisions. In the unity of my conception, there is perfect unity in the plurality of designs.

In order to reach this state, we may not look on thing philosophically and say that we need not make a move until all are converted to Socialism. Without changing our life we may go on giving addresses, forming parties and hawk like, seize the game when it comes our way. This is no Socialism. The more we treat it as game to be seized, the farther it must recede from us.

Socialism begins with the first convert. If there is one such, you can add zeros to the one and the first zero will account for ten and every addition will account for ten times the previous number. If, however, the beginner is a zero, in other words, no one makes the beginning, multiplicity of zeros will also produce zero value. Time and paper occupied in writing zeros will be so much waste.

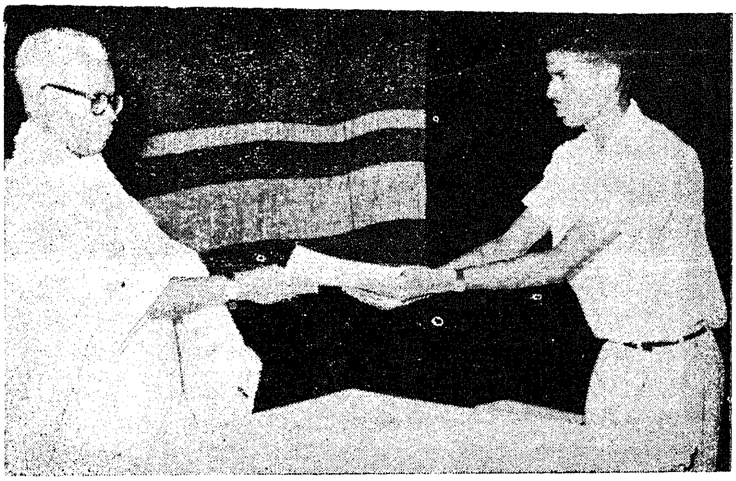
Socialism

This Socialism is as pure as crystal. It, therefore requires crystal-like means to achieve it. Impure means result in an impure end. Hence, the prince and

REAL DEMOCRACY

Every Indian must learn the art of perfecting himself. It is the condition of real democracy. The State has a duty. But no State can prevent those who will not share with it the duty of protecting themselves.

—*Mahatma Gandhi*



The Worker-Teachers trained in the Madras Regional Centre of the Workers Education Centre, Madras, were awarded with certificate by Sri M. Bhaktavatsalam, Chief Minister, at the Children's Theatre on 4th September 1964.

the peasant will not be equalized by cutting off the prince's head, nor can the process of cutting off equalize the employer and the employed. One cannot reach Truth by untruthfulness. Truthful conduct alone can reach Truth. Are not Non-violence and Truth twins? The answer is an emphatic 'no'. Non-violence is embedded in Truth and vice versa. Hence has it been said that they are faces of the same coins. Either is inseparable from the other. Read the coin either way. The spelling of words will be different. The value is the same. This blessed state is unattainable without perfect purity. Harbour impurity of mind or body and you have untruth and violence in you.

Non-violence

Therefore, only truthful, non-violent and pure-hearted Socialists will be able to establish a Socialistic society in India and the World. To my knowledge, there is no country in the World which is purely Socialistic. With out the means described above, the existence of such a society is impossible.

There remains the question as to whether in an ideal society, there should be any or no Government. I do not think, we need worry ourselves about this at the moment. If we continue to work for such a society, it will slowly come into being to an extent, such that the people can benefit by it. Euclid's line is one without breadth but no one has so far been able to draw it and never will. All the same it is only by keeping the ideal line in mind that we have made progress in geometry. What is true here is true of every ideal.

FACTS ABOUT MADRAS—CLARIFICATION

In the June 1964 issue of Madras Information at page 7 under "Facts about Madras" the number of villages and towns in Madras State is given as 14,124 and 338, respectively, totalling 14,462 whereas the number of villages and towns so far electrified has been given as 16,564.

In the former case a village means an administrative unit, i.e., a Revenue Village with one Munsif and one Accountant. This definition of village includes more than one residential locality—a residential unit may be a village or hamlet—which in general usage has a separate name and is conceived as a village by the public.

The Madras State Electricity Board has taken into account, these hamlets and residential localities as separate villages for the purpose of rural electrification.

This accounts for the apparent difference in the figures published in the Madras Information issue under reference.

It must be remembered that nowhere in the World, does a State without Government exist. If at all it could ever come into being, it would be in India; for, ours is the only country where the attempt has, at any rate, been made. We have not yet been able to show that bravery to the degree which is necessary and for the attainment of which there is only one way. Those who have faith in the latter, have to demonstrate it. In order to do so, the fear of death has to be completely shed, just as we have shed the fear of prisons.

I believe that in the history of the World, there has not been a more genuinely democratic struggle for freedom than ours. I read Carlyle's History of the French Revolution while I was in prison, and Pandit Jawaharlal has told me something about the Russian Revolution. But it is my conviction that in as much as these struggles were fought with the weapon of violence, they failed to realise the democratic ideal. In the democracy which I have envisaged, a democracy established by non-violence, there will be equal freedom for all. Everybody will be his own master.

PRESERVE WILD LIFE

Sri N. S. S. MANRADIAR, *Minister for Food.*

The Wild Life Week is being celebrated in the first week of October 1964. The need for preserving the fast dwindling wildlife wealth of our country is discussed in this article.

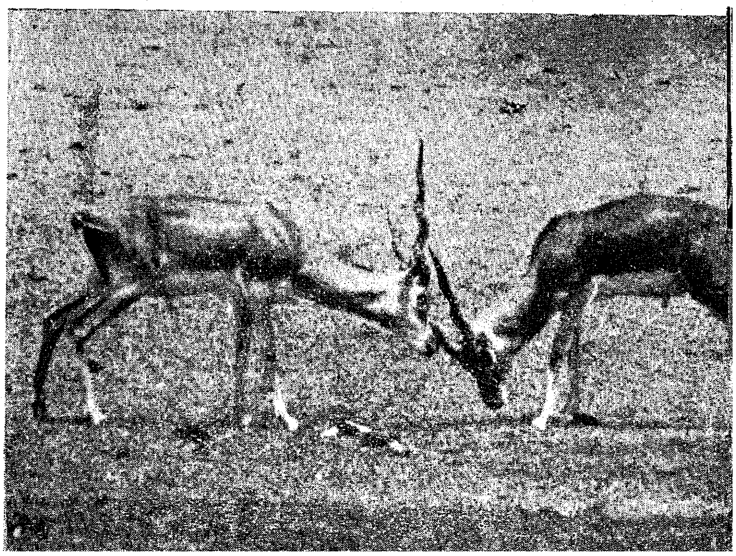
The natural resources of this State,—the magnificent forest clad hills sheltering wild animals and guarding the water catchment areas, so vital to the survival of man and beast offer an irresistable attraction to visitors from various countries of the world. It is our duty to conserve the wildlife wealth of our country for the study and enjoyment of posterity. Not all the measures taken by Government to conserve the wildlife are enough unless they are backed by the people at all levels. Only then the policy of conservation will be successful. Our immediate goal should be the preservation of the fastly disappearing species.

Wildlife Consciousness

I am confident that with the growing wildlife consciousness among the members of the public noticeable by the large number of visitors to our sanctuaries and their determination to save wildlife, it should be possible for the Government not only to conserve the common species of to-day but to rehabilitate the rare ones that are being threatened with extinction. In the present set up of things it has been found that the sanctuaries are the only answer to save our diminishing fauna from total extermination. Animals also seem to have realised that the sanctuaries are the only places where they can roam about with perfect freedom without fear of molestation from man, otherwise, it is difficult to explain their strange attitude of not running away at the sight of man as is the case in other areas.

In the sanctuaries visitors can see animals easily along roads, foot-paths, and around rest houses. If our present attitude of kindness to animals continues, they will shed all fear and very soon they will eat from the visitor's hands.

Efforts are being made to attract animals in the compounds of rest houses by artificial feeding and raising food crops relished by animals, around rest houses. I have seen spotted deer, Sambar, Gaur, Elephants and wild pigs resorting to the saltlicks along Forest roads and in rest house compounds in Mudumalai Wildlife Sanctuary quite often. This is a notable achievement for which the Forest Department should be congratulated.



No visitor to the Mudumalai Wildlife Sanctuary ever returned disappointed without seeing animals. Every visitor longs to see a tiger and the lucky few have seen it and recorded in the visitors book. It is most unfortunate that this magnificent animal of our forests has become rare due to relentless persecution in the past. It is now in dire need of protection. To afford protection to tiger to enable it to rehabilitate itself, a sanctuary for tiger, first of its kind in India, has been constituted in Tirunelveli district where the fast dwindling species of tiger is protected. Tiger shooting is banned throughout Madras State except in certain pockets of the area falling under the jurisdiction of the Nilgiris and Palni Wildlife Associations. With the protection afforded to the tiger and the continued co-operation of the public, it is hoped that tigers will multiply and it should be possible for every visitor to view tigers during his visit to the forest areas.

Valuable National Heritage

It should be remembered that the wildlife of today cannot be disposed of as we please. It is our valuable national heritage. We must account for it to those who come after us.

THE MAGNIFICENT WILD LIFE

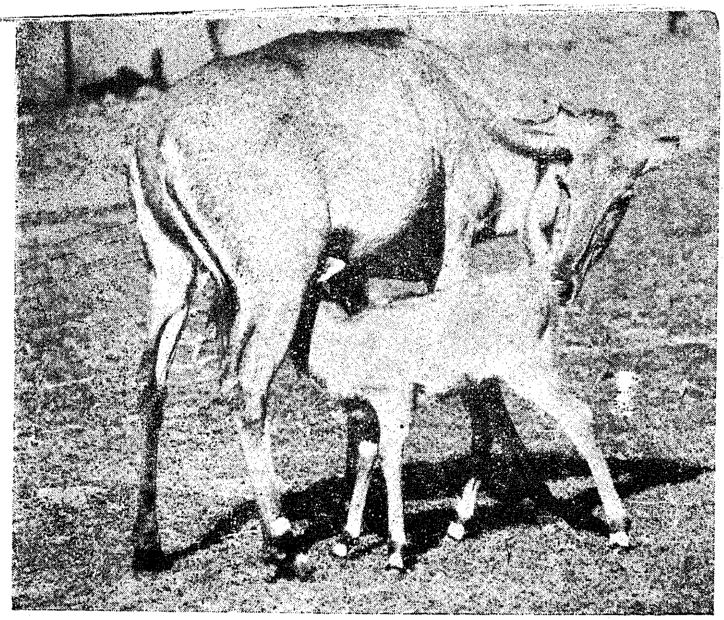
Wild life ? That is how we refer to the magnificent animals of our jungles and to the beautiful birds that brighten our lives. I wonder sometimes what these animals and birds think of man and how they would describe him if they had the capacity to do so. I rather doubt if their description would be very complimentary to man. In spite of our culture and civilization, in many ways man continues to be not only wild but more dangerous than any of the so-called wild animals.

Nature is said to be red in tooth and claw and life is precarious in the forest. The strong prey on the weak and the weak develop subterfuges and camouflages to protect themselves. But this eternal way of the forest is due principally to the quest for food. Man does not eat man, but he kills him for other purposes and even where he does not kill the body, he kills the spirit.

In no country is life valued in theory so much as in India, and, many people would even hesitate to destroy the meanest or the most harmful of animals. But in practice we ignore the animal world.

I welcome the growing interest in India in the preservation of wild life. I cannot say that we should preserve that form of wild life which is a danger in our civilised haunts or which destroys our crops. But life would become very dull and colourless if we did not have these magnificent animals and birds to look at and to play with. We should, therefore, encourage as many sanctuaries as possible for the preservation of what yet remains of our wild life.

—*Sri Jawaharlal Nehru.*



These victims of man's insatiable greed for gain and tropies are rapidly disappearing denying the pleasure of their sights to the future generations. The biggest destroyer of wildlife on this globe is man. In the case of the carnivorous, it is a biological necessity to hunt other animals for food, whereas man destroys them for pleasure and profit. Our treatment of these dumb animals and birds in the past and present has not added to our glory as humanitarians and good business people whatever might be our achievements in other fields.

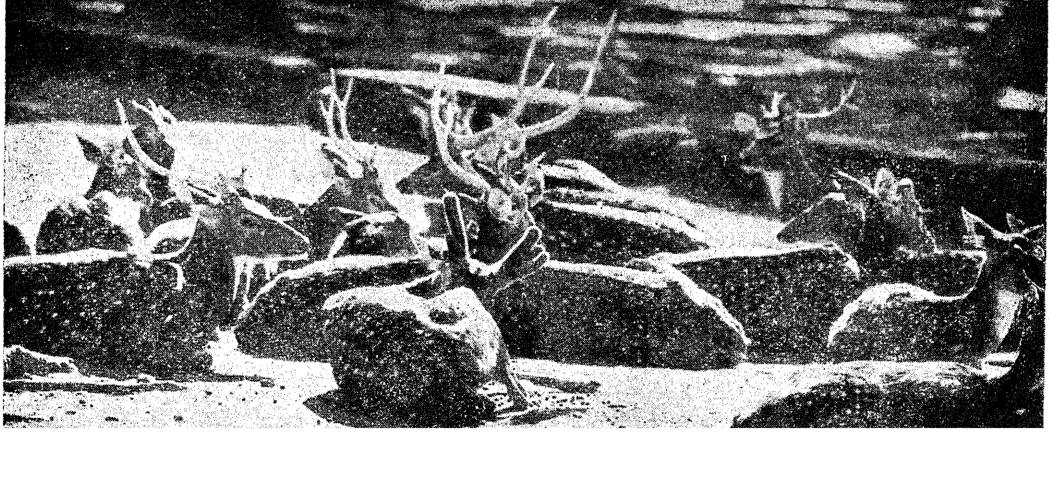
Cause-and-effect association

The cause-and-effect association of life is the most important natural law we have to recognise. A natural law, after all, is merely a statement of the order in which events follow one another. A lack of balance will start a chain of events which will prove disastrous to mankind.

Indiscriminate destruction of wildlife is the result of our failure to recognise and appreciate the functions of each creature on this earth. Animals, birds, reptiles, fish, insects, down to the lowliest worm have their part to play, in developing and preserving all our natural resources. There is no creature under the sun which is purposeless and useless. Mother Nature has assigned a duty to each creature and they are all busy in the service to mankind. Even the Spider in undisturbed corners is strictly attending to its business of doing away with countless numbers of harmful insects. The snakes and owls keep awake the whole night watching the activities of rats and other rodents and controlling their population. But for their constant vigil our barns and granaries will turn into chaff. Earthworms stir up the soil and make farms more fertile. The herbivorous animals keep the land free of noxious weeds and the carnivorous control their population. A few years ago a drive was made to destroy all predacious animals like wolves and pumas which were killing deer in the Kaibab Forests in Western United States. Then the deer increased so rapidly that it was found necessary, in the interests of safeguarding the food resources, to restore these animal which kept the deer in check. Shoot too many deer, the tigers and panthers resort to killing of cattle and men. The visitation of wolves to human habitations near Lucknow and Agra recently proves the tragic consequences of wholesale slaughter of deer species which forced these carnivorous to turn to villages to carry away innocent children.

People's obligation

It is idle to look to the Government of the States or any particular group of persons or societies to conserve the country's fauna. Conservation of wildlife cannot be ensured by enactment of Laws only. It should be the concern and anxious care of everyone to preserve wildlife in his or her own interest. The International Union for Conservation of Nature, has defined Nature Conservation as " the conservation and wise use of the living communities of the entire world and its wildlife on which depends the prosperity and happy balance of man's existence ". It is imperative that every individual of each generation should recognize his obligation to future generations. So far, we have ignored this responsibility. To the degree we continue to do so, we endanger the safety and security of our sons and daughters.



ECONOMIC INDIVISIBILITY

V.K.R.V. Rao.

October 20, is being observed as National Integration Day. At a time when the death of our beloved leader Sri Jawaharlal Nehru has left the whole nation in darkness it is the duty of every citizen to guard the country from any danger that may come in any form ; one such danger is the narrow outlook and self interest which may lead to disintegration.

In this article Dr. V.K.R.V. Rao, one of the eminent economist of India points out that almost every State has to lean on one or other of the States of the Indian Union. The absence of political unity will only lead to uneven and lower rate of economic development.

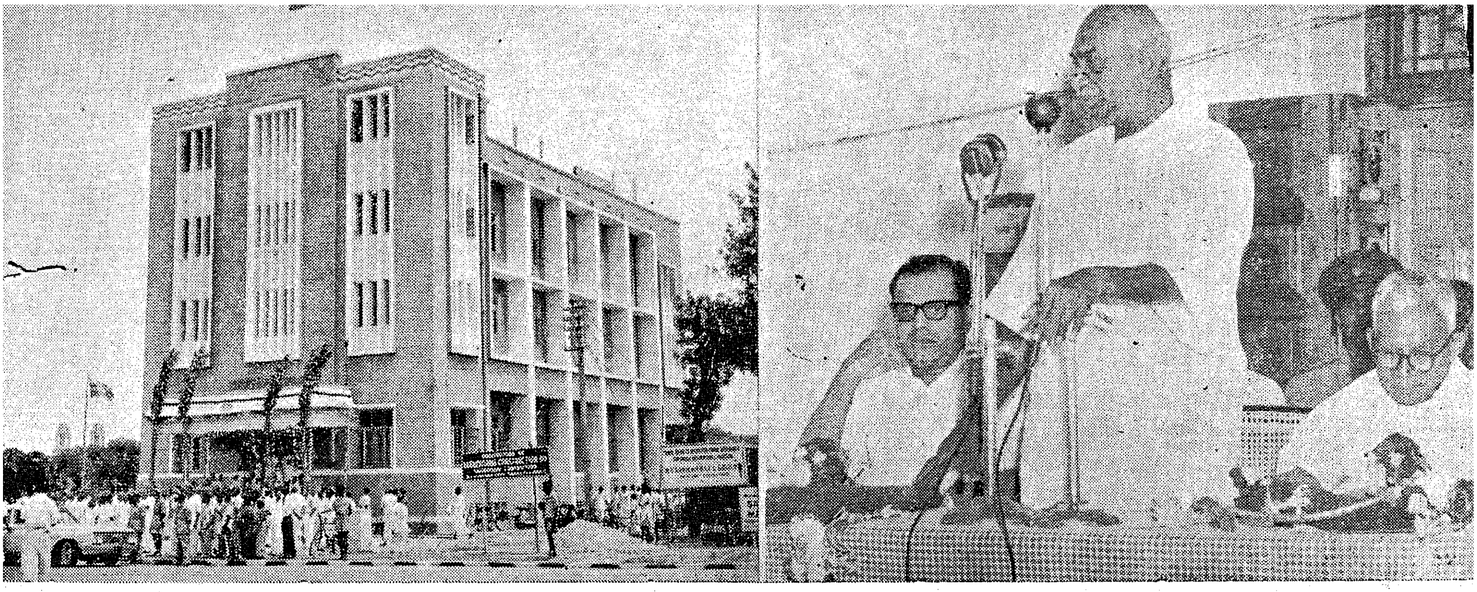
We are living in stirring times in India today. After independence, there has been a great deal of quickening of consciousness and activity in different parts of the country. It is but natural that some of it should have taken somewhat undesirable forms. Thus, linguism, communalism, casteism and regionalism are all in the air, and the country is getting concerned with the problem of national and emotional integration. In this context, many speakers and writers in the country have drawn attention to the cultural unity and political oneness of India. But there does not seem to be sufficient awareness of the economics of Indian unity.

Inter-dependence of States

The first thing that one notices when one looks at the fifteen States of the Indian Union is their individual incompleteness from the economic point of view. Not one State, for example, has got within its territory all the supplies of minerals, agricultural raw materials, forest products, capital resources and skilled labour that it requires. Almost every State has to lean on one or other of the States of the Indian Union either for its supplies or for its market or in most cases for both. Even a cursory look at the country's Industrial map or agricultural map or mineral map or forest map will show not even distribution but heavy concentration, which have sense and meaning when taken together but not when taken separately. A look at the rivers of India will show that not one of them lies wholly within any one State in the Union and that if there were no common or co-ordinating authority over them all, there is not likely to be anything like an economic or maximum development of our river resources.

Unity

The political unity of India has enabled the country to take full advantage of its economic unity. If there were no political unity, the economic unity would still remain ; the States would still be dependent upon one another, for the hard facts of economics do not get wiped out by changes in political boundaries. Only, the absence of political unity would lead to uneven and from an overall point of view, much lower rates of development; everywhere there would be high-cost industries and high-cost agriculture, problems of balance of payments (i.e., the matching of imports with exports) would confront every State in the Union, the problem of unemployment would become insoluble, and the standard of living would fall in every individual State. The economic unity of India which today is an advantage



Sri K. Kamaraj declared open the Tamilnad Co-operative Union's new building recently at Madras

when it is also accompanied by political unity, will then become a serious disadvantage ; and every State in the Indian Union which today is much better off because political unity enables the proper utilisation of this economic unity would, in the absence of this political unity, be much worse off because of overwhelming dependence on foreign States.

The sure foundation

It is this connection between economic unity and political unity that is behind the recent attempts of the countries in Western Europe to form themselves into a common market and a European Economic Community. It is this identity between economic unity and political unity between its constituent parts which has enabled the United States to become the most prosperous nation on earth today. And it is this identity again between the economic unity of the States of the Soviet Union and their political unity that is enabling the Soviet Union today to make such rapid strides in economic growth and give its people the hope that soon their country will become the most prosperous country on earth. Economic unity of a region is a good thing when it is also combined with political unity ; and it is a bad thing when it is not. Fortunately for us in India, the economic unity of the country is accompanied by its political unity ; and it is this identity that forms the sure foundation for the rapid and accelerated economic development of the country and the raising of the standard of living of all the people inhabiting it, irrespective of the constituent States to which they might individually belong.

Advantage

The advantage flowing from this political unity of the States which have this basic economic unity lies not only in the application of the principle of geographical division of labour which means both maximum production and minimum costs. The advantage lies also in the availability of a large market without customs or different currency, which reinforces further the basis for maximisation of production and minimisation of cost. When political unity accompanies economic unity, it becomes doubly blessed: it blesses not only the producers who can draw on large resources and cater for large markets, but also the consumers who can now have large varieties and at the same time low costs. One has only to visualise each State of the Indian Union functioning as an independent political unit to realise what economic chaos it will create in terms of availabilities, costs, and prices for almost every commodity which is now used in each State of the Union. Truly we in India are fortunate that our economic unity is also accompanied by political unity. It is in this combination of economic and political unity that our greatest ground for optimism lies for tackling the problem of Indian mass poverty and taking the country on to the stage of self-sustaining economic growth.

The economic unity of the country is seen not only in the variety and location of its natural resources which makes for interdependence among its constituent States or in the single large market which it offers for the economic development of these resources. It is also seen in the fact that capital flows freely across the boundaries of the constituent States. This happens because they constitute one political united territory. There is no problem of balance of payments that accompanies such capital flow. Even if there is some remittance of profits from one State to another, this does not constitute a drain, for it all remains within the country and therefore leads to capital formation and further economic growth within the country. It is not like the profit of foreign capital which flows across political boundaries

Inauguration of the decennial celebrations of the "Bala Vihar" at Kilpauk by the Chief Minister. Smt. Maragatham Chandrasekaran, Union Deputy Minister, laid the foundation stone for the Balavihar Annexe.

and is lost to the country. The profits remitted from one State in the Indian Union to another still remain within the tax jurisdiction of the Indian Union as a whole; and they are taxed and the proceeds spent in such a manner as to benefit not only the areas which own the capital and therefore get the profits, but also those areas which do not own the capital and therefore do not get the profits and are therefore in even greater need of funds for meeting their various requirements. Thus, for example, Bombay capital enables the development of Bihar resources. Profits flow in part from Bihar to Bombay but they also flow back in part to Bihar through income-tax and distribution of 60 per cent of income-tax proceeds to the States on a population basis. It is political unity which makes for a mutually beneficial utilisation of economic unity.

Danger of disintegration

One look at the budgets of the States will show how all of them receive shares of taxes collected by the Central Government, and how this is increasingly becoming a major item of their revenues. Similarly one look at the allocation of resources under the Five-Year Plans will show that a large portion of plan expenditure in the States comes from the Centre in the form of either loans or grants. It is this federal collection and federal distribution of financial resources that is enabling, if not a reasonably even rate of economic development in all the States, at least a minimum rate of economic development in all the States, with the accent on more to those have less. But for the country's political unity, its economic unity would only result in unequal rates of development in the different States, accompanied by a reduction in the overall rate of development of the country as a whole. The economic unity of the country is such that it cries out for political indivisibility, and it is a matter of good fortune that we do have this political unity with us today. I have no doubt that this will continue and with it the maximum and beneficial utilisation of its economic unity, so that our people are released from poverty and our country rises into the ranks of the most prosperous nations in the world.

One Nation One Country

Let people in different parts of the country, however strong their feelings might be on particular issues, never forget that they are Indians first, and that all differences must be resolved within the unalterable framework of one nation and one country. Let us make every endeavour to foster this feeling of oneness and to carry forward the work of national integration.

LAL BAHADUR SHASTRI.
Prime Minister.

WAR ON CORRUPTION

Sri GULZARI LAL NANDA, *Union Home Minister.*

The Sanyukta Sadachar Samiti has been brought into being in response to a call and as an answer to a challenge. There is a widespread belief that there is corruption in many sectors of the life of the nation. Time and again one hears the complaint that so far as the dealings of the citizen with the administration are concerned, there are many places where hardly anything can be got done without some inducement having to be given in some form of illegal gratification or without undue influence. There is extreme annoyance and deep resentment among the people that through corrupt practices large sections of businessmen create for themselves numerous opportunities for profiteering and thus their incomes swell at the expense of the common man. The people have come to look upon certain classes of officials as symbols of Governmental authority which is often exercised to fleece and harass them. Regarding quite a few of those who wield political power and function in high places, unsavoury things are said and are believed.

Deep anxiety

This is one facet of the public mind. Prevalence of corruption is accepted as an obvious reality. There is at the same time a keen sense of awareness and deep anxiety about the damage that corruption in administration and business is doing to the social, economic and political fabric of the nation. Everywhere there are lamentations that the failure to maintain standards of integrity is affecting the vitality of the nation and soiling its image.

The worst feature of the situation, however, is that people are developing a sense of despondency about any prospect of improvement and possibility of ridding the country of the evil of corruption. These facts and circumstances involve real risks for the nation and constitute a serious challenge for all those who care for the good and the good name of the people of India.

Our people are prone to exaggeration of their own faults. Very often the picture of corruption is overdrawn. There are many Government servants whose careers are free from any taint of corruption, applying even the strictest test. It is also true that not every businessman has recourse to dishonest ways. And it is demoralising for the nation that, because of the lapses of a few, sweeping statements should be made about persons in political life generally.

Having made allowance for these, the fact remains that a climate of lack of confidence exists. People

FIGHT AGAINST CORRUPTION

The Home Minister, Sri Gulzari Lal Nanda, who inaugurated a Seminar on the eradication of Corruption, recently at New Delhi, has asked the people to co-operate with the Government in removing corruption. He said while Government is doing everything to eradicate the evil, it cannot go far without the active help of the people. An atmosphere has to be created in the country against corruption. It is an uphill task but it can certainly be accomplished.

Sri Nanda said removal of corruption has become all the more important in the context of today's conditions. Development work on which Government are spending crores and crores of rupees will be seriously hampered if corruption continues. Black money is being invested in hoarded stocks. This will destroy the very fundamentals of our society. He said the freedom fighters longed to bring prosperity to the poorest man in the country. This dream cannot be fulfilled so long as corruption remains.

have come to believe that corruption has made inroads into many walks of life.

The report of the Committee on Prevention of Corruption headed by Sri K. Santhanam, based on a close look into the activities of the State, has disclosed a disturbing situation. It reveals a disquieting picture of enormous waste of public funds and gives us a measure of the nation's loss in terms of public welfare and economic advancement.

Of much greater consequence, however, is the loss of faith in our institutions and the growing discontent which these conditions are giving rise to. If the confidence of the people in a social system is undermined their enthusiasm will dry up and any call for hard work and sacrifices will not be heeded. Their full co-operation in the nation's programmes will not be forthcoming. This is what we are facing now.

New climate necessary

The people of India can give a much better account of themselves and present a much finer record of achivement in every direction if the depressing effect of corrupt practices is removed from the national scene, and a reformed administration functions with greater speed and efficiency. A new climate of hope and effort will thus be created and a new dynamism will be infused into the body politic.

The tidal energy that will thus be released can be a solution to many of the nation's problems and a remedy for a variety of economic and social ills. The expectation of a change, so vast and many-sided, rests on another important consideration also. A successful attack on the evil of corruption requires as one of its conditions a radical change in the processes of administration, the result of which must be a much better and speedier management of the affairs of the country.

There is an insistent clamour in Parliament and in the country that drastic steps should be taken to eradicate corruption. Even those who gain by corrupt practices know in their hearts that what goes on now will do great damage to the nation if some remedy is not applied soon. There is, on the one hand, a deep and gnawing anxiety about the present situation and on the other hand, extreme diffidence and even cynicism fill the minds of the people about the possibilities of eradication of the evil.

Can it be done? This is tantamount to asking whether India will ever become a strong and prosperous nation. Since so much of the future of India is at stake, the answer has inevitably to be in the affirmative. If the will of the people on India asserts itself, the fulfilment of their aspirations for creating a clean administration and the growth of ethical traditions cannot be long delayed.

In this perspective has to be viewed the pledge of the Home Minister and the recommendations of the Santhanam Committee's report. The Home Minister gave a solemn undertaking to the Nation on the 30th of November 1963, that in the sphere in which he acts (i.e., the Central sphere), within a period of two years, if he fails to produce a striking impression and to make a substantial difference in regard to the prevalence of corruption, he would give up his present position and not regard himself worthy of holding any such office.

The recommendations of the Santhanam Committee will largely be the basis for a strong drive to root out corruption in the activities of the Government. A Vigilance Commission has been set up at the Centre. It is expected that corrupt officials will be tracked down and brought to book promptly and ruthlessly. The Department of Administrative Reforms which the Home Ministry has set up recently will, in course of time, help to cut down avoidable delays.

People's Co-operation

This is all very gratifying but it is clear also that all these measures together fall far short of a complete solution to the problem. Without the active support of the people and organised public opinion and effort, the agencies of the Government cannot find themselves on sure ground for dealing with offenders. Some organisations of the people must tap the scattered sources of information about the techniques, ways and locations chosen for corrupt dealings. In each case the people around known who is and who is not a corrupt person. They should come in direct contact with the machinery of the Government. But it will be a great facility if they have also an organisation of their own with which they can lodge specific complaints or to which they can bring reliable information. The vigilance machinery of the Government will thus have an ample store of facts to draw upon.

I have not observed men's honesty to increase with their riches

THOMAS JAFFERS

This delineates one of the important functions of the Sanyukta Sadachar Samiti. The Government will avail itself of the services of the Samit and make arrangements for close and continuous collaboration with it. The direct sources of the vigilance department and the material gathered by the Samiti should together ensure coverage of almost the entire field of corruption. We shall thus have valuable aid in achieving success in our fight against the evil of corruption.

In order to discharge its responsibility in this respect adequately, the Samiti will also have to entertain certain types of grievances from the people regarding delays and denial of justice. But the Samiti can also lighten the burden of the administration somewhat by processing and screening these complaints so that what is trivial and unreasonable is held back and matters of importance can receive prior attention. The Samiti will thus be assisting the Government in meeting out punishment to the guilty and providing relief to the sufferers.

The true mission of the Samiti, however, lies elsewhere. While there has to be recourse to punitive action and to the sanctions of law with the utmost rigour and stern determination, these alone will not suffice to produce enduring results. The battle against corruption has to be fought on another front also.

Need for Moral Values

For many years, there has been a lopsided emphasis on material progress and personal gain, and other worthwhile goals have suffered neglect. It is the social soil and climate that will produce right or wrong tendencies and condition the outlook of the people, in relation to their own needs and problems and in the matter of dealings with others. It is only in a society which attaches cardinal importance to ethical living and spiritual aims that moral values acquire a hold on the minds of the people and norms of behaviour develop.

All the good which lies in the human heart can be activised so that moral sanctions become a powerful force for right action. The awakened social conscience can express itself in many ways and give rise to social action in a variety of forms. This will be the bed-rock for the growth and the maintenance of higher moral and social standards and the spring of the moral force which can prevent the breakdown of integrity in most cases.

The Samiti has to organise itself for an immediate and vigorous campaign to work towards these ends. A great deal of leeway has to be made up and all available forces have to be mustered quickly and brought into action. For this reason, from the very inception of the idea, representatives of social and religious organisations have been associated with the various steps in the formation of the Samiti and will constitute a major element in the set-up of the Samiti at various levels.

The Samiti is intended to be a purely non-official and non-political body. It has been registered under the Societies Registration Act (XXI of 1860) as extended to the Union Territory of Delhi, and its Central office has started functioning at 'L' Block, Rooms Nos. 16—20, Central Secretariat, New Delhi. There will be branches of the Samiti in the States and the Union Territories. A beginning has been made in Delhi.

Pledge and Purpose

The membership of the Samiti will be confined to those who under proper guidance take the following pledge.

"I hereby take the pledge that I will not give or take a bribe and I will not be party to the giving or taking of bribe in any form. I will render all assistance in the eradication of corruption."

The aims and purposes of the Sanyukta Sadachar Samiti have been set out in the following terms :

To create a social and moral climate which will foster moral values and ethical living and discourage antisocial attitudes and corrupt practices.

To develop the will and capacity of the people to fight and eradicate corruption in all forms.

To mobilise the strength and resources of the social and religious organisations of the country for cradication of corruption.

To launch an intensive and widespread campaign in the country for moral awakening and social enlightenment.

To develop moral and social sanctions for counteracting corrupt tendencies and dishonest dealings.

To assist in the redress of people's grievances relating to corruption and set up a suitable machinery for this purpose.

To make arrangements for study and research of the problems connected with corruption.

To publish suitable literature and carry on propaganda for eliminating corruption.

To enlist and train a large force of active workers.

For these activities and for carrying out programmes of these dimensions, some funds and a large band of active helpers would be needed. The Samiti is not seeking monetary help from the Government. For its personnel and other resources it will have to depend on the support of the people. I am appealing for voluntary help in the faith that it will come forth in adequate measure. More than anything else the people have to look at the Samiti as there own instrument which will be effective just to the extent it is sustained by their goodwill and help.

MADRAS LEADS IN BASIC EDUCATION

Madras has been one of the pioneers in the field of basic education and had taken measures to give a fillip to it from 1956. All training schools except 20 were now of the basic pattern and about 4,500 of 30,000 primary schools were of the basic type.

Inter alia, in considering the problem of basic education a liberal approach to the teaching of craft is necessary and crafts should be suitable to the various age groups. Educationists should take note of the hard realities and take a practicable line of action in the matter. The emphasis on productive work and craft did not mean they should ignore books. On the basis of Aryanayakam Report the State Government had decided to take steps to raise standards in basic schools, and to provide the physical facilities required in the next few years. The syllabus had been modified to provide for kitchen, gardening and agriculture and to utilise the income for providing midday meals and free uniforms.

At present, most of the teachers in the primary and basic schools were not even matriculates they have studied only up to VIII Standard. The Government had therefore decided to abolish junior basic or elementary grade training for teachers and have only senior basic or secondary grade training for primary school teachers to improve the quality of teachers.

SRI M. BHAKTAVATSALAM,
At the Basic Education Conference held recently in Madras.

Surgical instruments Plant at Madras

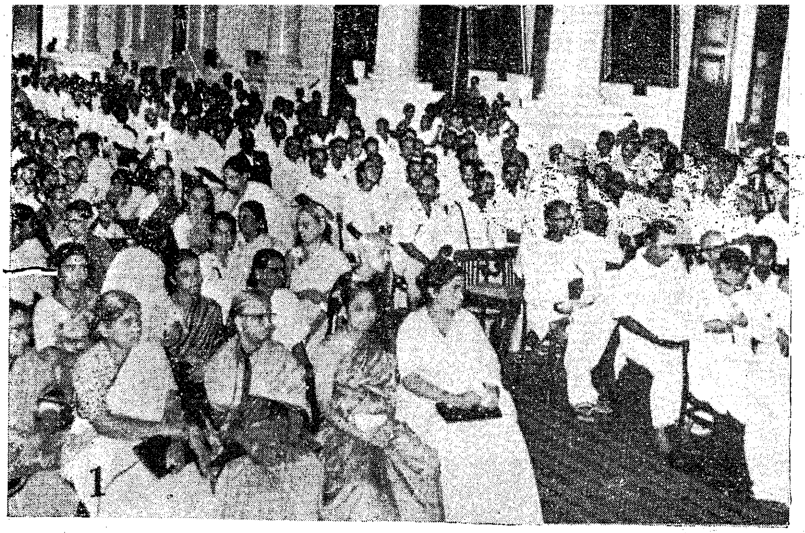
The Surgical Instruments Plant at Madras, which is being established by the Indian Drugs and Pharmaceuticals, Limited, with Soviet collaboration, is expected to be ready for trial and commissioning by the middle of 1965.

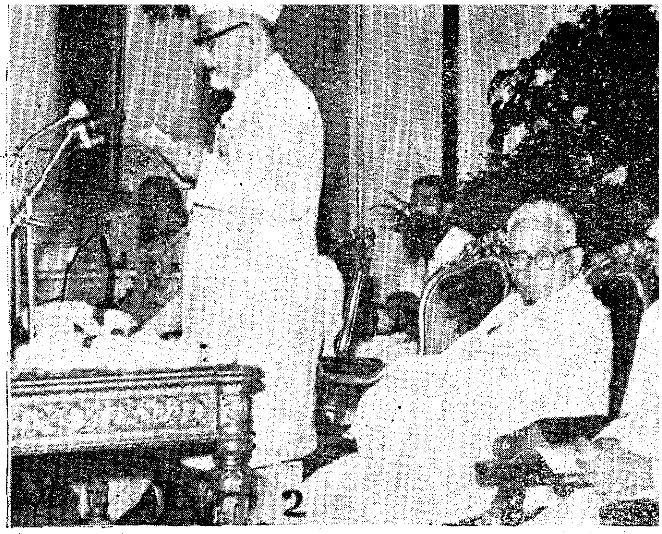
It will manufacture principal surgical instruments. Its annual capacity is expected to be 2·5 million pieces of instruments.

A beginning has also been made with the development of townships at the plant site.

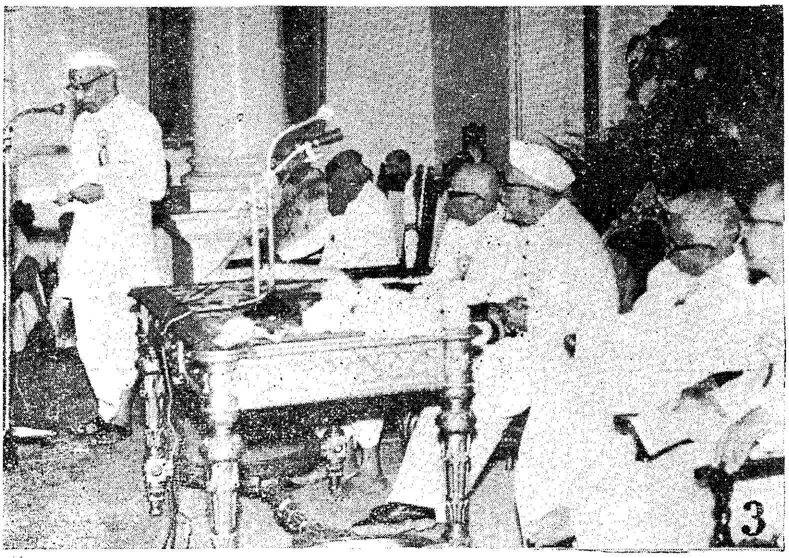
A major portion of the equipment to be imported from USSR has been received at the site and action is being taken for the procurement of indigenous equipment and that required to be imported from other countries.

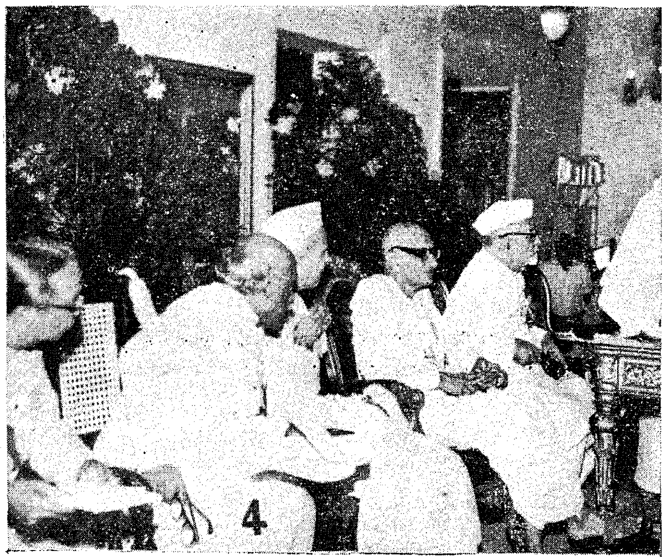
The Indian Drugs and Pharmaceuticals, Limited, have made arrangements for the training of key personnel for the plant in the USSR. Two Batches of trainees for the Madras Plant have already returned after training and are at work at the project.





BASIC EDUCATION CONFERENC





1 and 2. Dr. Zakir Hussain, Vice-President of India addressing the first Tamilnad Basic Education Conference held at Rajaji Hall on 22nd August 1964.

3 and 4. Sri U. N. Dhebar, Chairman, All-India Khadi and Village Industries Board and Sri M. Bhaktavatsalam, Chief Minister, are addressing the Conference.

5. Vice-President witnessing the Exhibition organised on the occasion.

RESHAPING THE SOCIAL ORDER

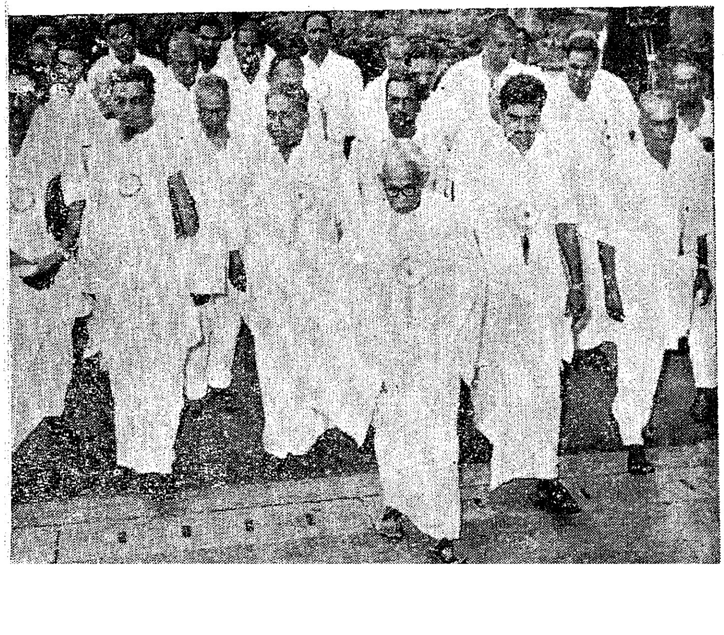
Sri M. BHAKTAVATSALAM

Ours is an ancient land, which from the dim dawn of civilisation, has cherished the great spiritual truth and fundamental values which make existence purposeful, and has shared them with the world. The creed to truth and non-violence which Gandhiji advocated with such passionate zeal, is the message which all religions and cultures in India had been spreading from time immemorial.

Gandhiji's Contribution

Gandhiji's greatest contribution was to translate them from the scripture books into the daily life of the common man, and to make him realise that goodness and morality were norms to be observed not only in the private individual life of man, but also in the public life of the community. When he pointed out that noble ends cannot justify or tolerate the adoption of base means that the means must be pure if the good end to be achieved was to be unsullied, he was only giving social content and significance to a fundamental spiritual truth that good cannot come out of evil, that figs cannot grow from thistles. The millions of our countrymen who followed Bapu's lead in the freedom struggle not only imbibed from him the burning fervour of patriotism, but acquired an abiding faith and glowing pride in the rich cultural, intellectual and philosophic heritage of our country. Our political bondage had been sealed and strengthened by the tragic fact that we allowed ourselves to be cut away from our roots, to lose touch with the ancient legacy that was ours, that we as a people had become strangers to ourselves. Gandhiji helped us to re-discover ourselves, once more to establish communion with the enduring and eternal truths and values, to mingle again with the main—stream of India's wisdom. Without this cultural awareness and intellectual honesty which he helped us to regain, our political independence will have been incomplete. Without respect for our past we can have no faith in our future. Our ambitions and aspirations. our hopes and visions, our dreams and plans for the new social order of to-morrow will wither away, if they are not deeply rooted in the truths and values, the spiritual traditions and cultural legacy which this ancient and wise land of ours has bequeathed to us.

Sri M. Bhaktavatsalam is seen proceeding to the 12th Annual Conference of the Chamber of Municipal Chairman (Madras State) held recently in Madras



The Great Saint

The great saint Tiruvalluvar who, expressed himself in Tamil but addressed the whole world, and preached truths that are universally valid, exhorted us to master knowledge, and, having mastered it, to conduct ourselves in life in full accord with that knowledge. We will be judged finally not by the letters or words but by our deeds, not by our precepts and professions, by the pulpits we preach from or the doctrines we expound, but by our conduct in life, by the scrupulous regard we have for truth and the spontaneous sympathy we show for our fellowmen. It is this moral fibre that endures; intellectual attainment is only the embellishment. Ability without character is superficial; knowledge without sympathy is barren; talent that does not spring from truth can be treacherous. In this modern age of material advancement and technological progress, what can save and sustain human civilization are sincerity of purpose, strength of character and sympathetic responsiveness. Our culture

and our philosophy have always attached the greatest importance to the cultivation of these moral qualities which have a message which the world badly needs to-day.

Virtue and Goodness

We live in an age which has discarded one set of values but has not yet discovered another, sound and enduring enough to take its place. We have swept away superstitions and fetishes and are groping towards a living faith which will appeal to our reason and at the same time overwhelm our spirit. We have challenged beliefs, debunked creeds bur are today in the danger of hailing disbelief itself as a belief. It is fashionable to oppose, and tempting to destroy, but it takes discipline and devotion, courage and vision to create, to evolve a new set of values. He who will not build has no right to pull down. The neurotic restlessness that has become a characteristic trait of our age is a result of this moral imbalance, this spiritual barrenness, this separation from the values to life. The cure for this malady is in cultivating intellectual, mental and moral discipline, in controlling, and thereby ennobling, the self. This is what our ancient sacred texts have taught us, and this is the lesson which the compulsions of the modern competitive age and the stresses and strains of social life to-day have driven home to us. Little will be the gain for man if he were to establish control over the moon but fail to control his own mind. Virtue and goodness are no longer religious injunctions or ethical commandments. They have become today social obligations and responsibilities, a duty man owes to his fellowmen.

Analytical study

Many of our individual difficulties, no less than our social and national problems, will therefore be easier of solution if only we bring to bear upon them the cultivated and cultured outlook. Understanding a problem is a great step towards solving it. An analytical study and a scientific discussion of the issues involved, help us to arrive at rational conclusions that are not clouded by prejudice or corroded by bitterness.

—Excerpts from the convocation address delivered at the Annamalai University in 1963.

Gramasevaks exclusively for Agricultural Production Work

With a view to increase Agricultural Production in the context of National Emergency, the Madras Government have recently issued instructions to the effect that the services of Gramasevaks should be utilised exclusively for Agricultural Production work. The Gramasevaks who were hitherto serving as multipurpose workers, for implementing various development programmes in rural areas, could not devote much attention to Agricultural Production. The State Government have therefore recently delegated the various items of work other than Agriculture, hitherto done by the Gramasevaks to Extension staff and Social Welfare Workers. They have also been directed to help the Panchayats, in convening their monthly meetings regularly, to attend these meetings, and to use these meetings as a forum for propagation of improved Agricultural practices.

The Agricultural Work (including Animal Husbandry and Fisheries) exclusively entrusted to Gramasevaks, includes Loan Enquiry Work and the Organisation of Agricultural Extension and Supplies and the rendering of assistance to Panchayats to draw up and Successfully implement the Village Production Plans.

It is expected that this relief from non-agricultural work will enable the Gramasevaks working in all the 374 Panchayat Unions of this State, to concentrate on Agricultural Production programmes.

Ethnology Gallery MODERNISED

A. V. N. SARMA,
Curator, Anthropology Section, Government Museum, Madras.

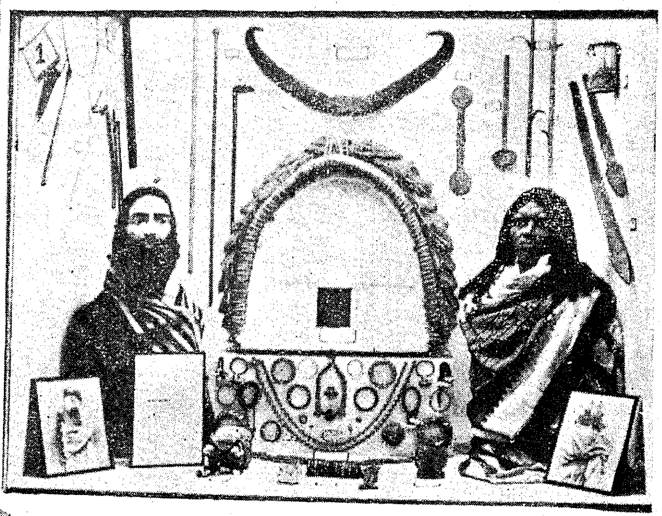
Ever since Dr. George Bidie [1872-1885], *one of the former Superintendents of this Museum, made Ethnology, a museum subject in* 1872, *this institution has been making very rapid progress, in leaps and bounds. Dr. Edgar Thurston* [1885-1908] *who succeeded Dr. George Bidie in* the gadi, *made many valuable contributions to South India Ethnology, many of which are known world-over. His " Caste and Tribes of South India ", done in seven volumes, is still the best source books for students of the subject in South India.*

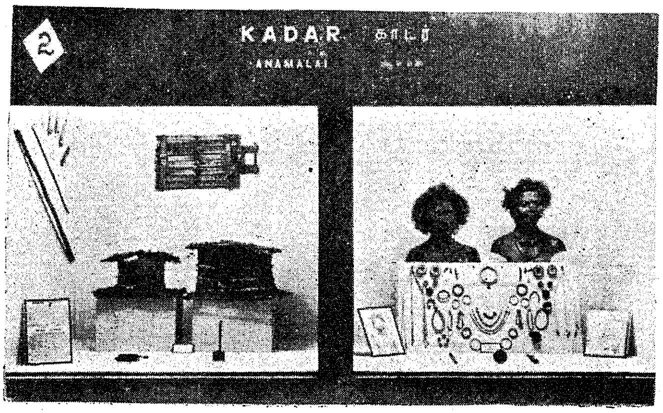
Ethnology is the study of a culture on a comparative basis and the theory of culture. It is often called as cultural anthropology. Ethnology is distinguished from Ethnography, which is more inclined towards theory and comparative study of social and cultural institutions. These terms are widely used as alternatives for Anthropology. The Madras Museum has been striving its best to bring Ethnology to the notice of all. In the words of Dr. Edgar Thurston (1895) "The Madras Museum has quite recently become a centre of study of Anthropology (a bureau of anthropology)" and since then, continued efforts are being made to bring the subject to the notice of all visitors lay and learned, alike.

Modernisation

The effort to bring Ethnology to the reach of the common visitors to the museum has been possible by systematically displaying the material culture of tribes or groups. The ethnographic materials reflect the material culture of a group. Thanks to a generous Government of India grant, this scientific display has been possible in the recent years in the Madras Museum. A phased programme of reorganisation and development of the galleries of the Government Museum, Madras, during the Third Five-Year Plan was drawn up, under which so far three Ethnology galleries have been modernised. One whole gallery and another in part were modernised in 1959-60, and two entire galleries during 1963-64. The latter were thrown open to the public on 3rd of August 1964. These galleries have been designated as Ethnology I, Ethnology II and Kathakali galleries. The highlights in these modernised ethnology galleries are concealed lighting, pleasing colour schemes, and suitable false backgrounds. The cases are all built along the walls of the rooms, with panelled fronts. The panelling has been done with the highest quality of veeneer wood and polished elegantly. The salient features of the three ethnology galleries are given below.

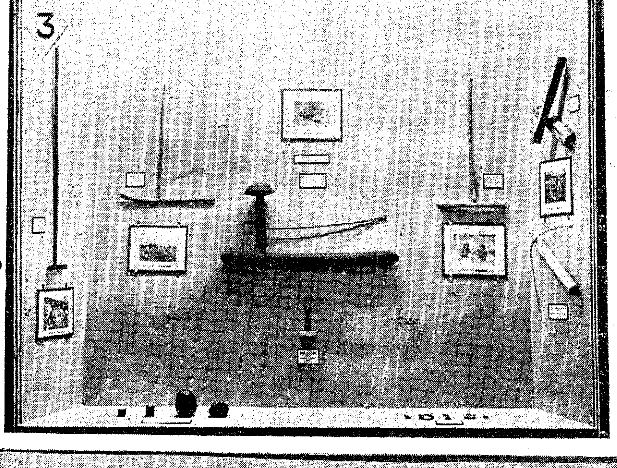
Ethnology Gallery in Madras Museum





1. Todas garmented with Putkulis with their half-barrel model huts.
2. Bust model of Kadars and their hut models.
3. Fire making implements case.
4. Kathakali dance.
5. Lambadi woman.

RANU



Ethnology Gallery I

Modernised during the first phase in reorganization work, it contains in all ten cases. All these are deep wooden bins and are painted in a pale cream colour. The bins have been built along the wall space. The height of the cases has been so kept that objects can be viewed with ease, without any strain what so ever. The bins have been provided with good quality glass fronts. Concealed fluorescent lighting has been provided for each bin. The ten cases in this gallery have been utilised to exhibit the material culture of 9 tribes—eight bins devoted exclusively to a tribe each, while, two contain materials from a tribe only. The most popular tribal group of India, viz., the Todas of Nilgiris occupy a very prominent place in this gallery. The material represented include a model of a half-barrel hut, two bust models of a Toda man and woman with their traditional garments and other objects of their material culture. The other tribes represented in this gallery are the Kanikkars (Kerala), Mudugas (Madurai), Kadars (Anamalais), Saoras (Visakhapatnam), Gadabas (Ganjam), Khonds (Ganjam) and finally two Andhra tribal groups, viz., the Koyas and the picturesque Lambadis. The other highlights of this galleries are the tribal busts of Kadars, a beautifully garmented full size figure of a Lambadi woman with fair complexion, acquiline nose, etc., and a bust model of Gadaba maid with characteristic banded dress and huge ear-rings touching the shoulders. That the tribals have a wide variety of musical instruments is gleaned from those displayed in the Saora case. Wonderfully cast bronze totem figures of the Khonds form an unique collection and draw attention on their inmate merits in the Khond case.

Ethnology Gallery II

The pattern of construction is exactly the same as in Ethnology I Gallery but the cases are not all of the same size. Three cases out of twelve are smaller, and built so due to space restrictions. The cases in this gallery have been painted in a pale blue colour scheme. The internal cancealed fluorescent lighting gives a very pleasing effect on the displayed objects. In this gallery the material culture of tribals as well as rural groups are displayed. Notice can be made of materials from Chenchus —a tribal group from Andhra, ethnographic materials from Assam-Nefa areas, Kota materials from Nilgiris, tribal and rural jewellery, writing and fire-making implements, fishing and hunting appliances, South Canara Bhuta shrine figures and finally South Indian Boomerangs, in this gallery. The variety in agricultural implements of the Kota, the intricately carved jewellery, absolutely the highest quality bronze casting in Bhuta figures draw the visitors' attention. There is a case with lambadi garments, which contains the bead-edged mirror work pieces which is the craze of the day amongst women. One small case has been ear-marked for the diorama of Yama's durbar, and it is likely to be completed very shortly. This expansion and the availability of additional gallery space has enabled to display several interesting pieces which were hitherto in reserve collections. For example the tournette of Kotas, several tribal busts, Nefa materials and several others have been displayed for the first time in the above two galleries.

Kathakali Gallery

This forms a very compact gallery. It is mainly intended for folklore, mythology, dance and drama. In 1960 one case containing the wooden, life-size Kathakali figures was modernised. In 1963–64 twelve small built-in-wall with panelled front cases have been added up making the re-organization complete. Painted in two different colour schemes of pale blue and light-cream, this gallery forms one of the smallest, yet one of the most attractive galleries in the Museum. Apart from the beautifully executed and painted, almost life-like Kathakali figures, which steal the show, there are many interesting exhibits in this gallery. The sorcery figures of Moplahs of Malabar show that sorcery and magic is still believed-in and practised. A representative yet selective display of votive offerings show that offerings are made to " God " by several religious denominations in India. Two temple cars, one carved exquisitely in wood on a Vaishnavite pattern, and the other done elaborately on Saivaite pattern with plaster of Paris show high quality of workmanship. They also bring out the essential differences of temple cars of the two religious sects. An assorted collection of objects used in worship, a Seshavahanam, about a dozen wooden figures of Deities of fishermen of Orissa, and the avatars of Vishnu form other exhibits of interest in this gallery.

The ethnographic collections of this Museum, built up slowly, with the material collected by Dr. Edgar Thurston forming the nucleus, is easily one of the richest in India. The modernised galleries goes to enhance the richness further. One notable feature in the design of the modernised cases is the provisions of false background, which aids in the bringing objects suitably forward for the most ideal display. These false backgrounds have been provided with an eye on expansion and possible new additions to the galleries in the future. The improved displays have been aimed to make the visitors feel that " a visit to the Museum is a rewarding experiance " instead of a " Curio house, jam-packed with objects, where it is difficult to weed out the chaff from the grain ".

An Example of Self Help

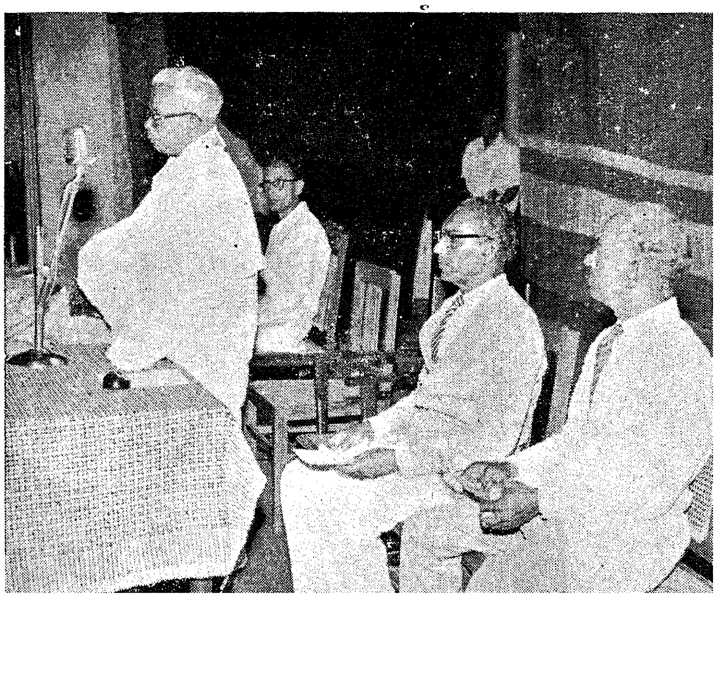
Thanjavur district has given many a lead in the development programmes of the country. The constructive work done by the Muthupettai Village Volunteer Force by digging a channel of about a mile in length and 45′ in width has added another feather to its cap. The estimated cost of the channel works out to Rs. 15,000, resulting in about 1,500 tons of additional yield per annum.

Village Volunteers Day

Usually people in the villages of Thanjavur district have got work only for eight months from July to February and they have no adequate work during off season after the harvest of paddy crops is over. This off season is highly suited for utilising the idle man power of the rural folks for some constructive purpose. The way as to how it should be utilised was thought of and it was considered that the celebration of a day in May as "Village Volunteers Day" in all the panchayats in this district will be the best way of kindling the enthusiasm of the people and to induce them to offer their voluntary labour for execution of some works of common benefit and that it would be the best method to do some constructive work by instilling in their minds, the idea of community development and self-help. It was therefore decided early in April 1964 to celebrate 3rd May 1964 as "Village Volunteers Day" in all the Panchayats of the district. The Chairman of all the Panchayat Union Councils and Commissioners were duly instructed well in advance to take all possible steps to celebrate the "Day" with success in each and every panchayat by canalising the enthusiasm and the idle energy of the people for turning out some important work useful to the community.

Third May 1964 is really the Red-letter day in the development history of Thanjavur district. Out of 1,566 panchayats in this district, 1,335 panchayats celebrated the Village Volunteer Force Day on 3rd May 1964. Ninty-one thousand and nine hundred and five volunteers undertook, execution of various works like road formation and maintenance, tank deepening, silt clearance of channels, digging of drainage channels and other similar works. The total number of volunteers who participated in the celebration was 91,905 and the total value of work turned out by them is

Sri M. Bhaktavatsalam, Chief Minister, who inaugurated the association of the Madras State Assistant Inspectors of Labour on 23rd August 1964 at Madras is seen delivering the inaugural speech.



estimated at Rs. 1,49,523 and in fact no expenditure was incurred by the Government for observance of "Village Volunteer Force Day".

Of all the works done in the 36 blocks of this district, the work done in Thondiakadu village of Muthupet Block deserves special mention. It would really be interesting for all to learn about the splendid results achieved and how the long felt needs of the ryots of the area was fulfilled by their concerted action to solve their drainage problem which was the main bottleneck for the proper cultivation of their lands.

Silting

Muthupet is one of the blocks in the tail-end area of C.M.P. Irrigation system, where drainage of surplus water is the main problem especially during north-east monsoon period. This is due to the fact that the rivers, Pamaniar, Korayar, Kilaithangiar, Marakka-korayar and Valavanar, pass through this block and empty into the shallow lagoon. The lagoon is heavily silted up as a result of which it is not capable of receiving the waters of all these rivers. The drainage problem is particularly acute in Thondiakadu village of this block. This is due to the fact that the Vettar drainage channel taking its course in Jambuvanodai, Thillaivilagam, Idumbavanam and Thondiakadu does not effectively discharge the surplus water into the Valavanar through the masonry surplus weir constructed on the right bank of Valavanar. Valavanar generally swells up during rainy days and it is not capable of receiving the Vettar surplus water through the surplus weir. Instead of drawing in the surplus water of Vettar, the Valavanar water escaped heavily through the surplus weir into the Vettar which was already full with drained water and thereby caused heavy damages to the paddy fields in Thondiakadu, Vilangadu, Idumbavanam, Thillaivilagam and Jambu-vanodai villages every year. An extent of nearly 5,000 acres was subjected to floods every year in the above 5 villages.

Position appraised

The Block Development Officer, Muthupet who visited Thondiakadu village, by means of a country beat during the heavy rains in December 1963 in order to assess the flood damages for grant of relief noticed that all the paddy fields were under knee deep of water and the village Thondiakadu was practically cut off from Idumbavanam and other nearby villages. The villagers were actually stranded for a week with no road communication. The villagers represented to the Block Development Officer that though they were agitating, for a number of years, for the closure of the surplus weir on the right bank of Valavanar as it was not serving the purpose for which they are intended but were causing only adverse effects and that the Vettar surplus water could not effectively discharge at the surplus weir and they suggested that if the Vettar drainage channel is extended towards south for about a mile, where the level conditions are favourable, the Valavanar will receive the drained water. The sugges-tion was found reasonable and the Executive Engineer, Vennar, was appraised of the matter.

Work commenced

When the Block Development Officer visited the village in April 1964, it was suggested to the villagers to excavate a channel to a length of one mile in conti-nuation of the Vettar drainage channel by voluntary labour so that the Vettar surplus can be drained into the Valavanar. The Block Development Officer addressed the Executive Engineer, Vennar for permission to excavate the channel by voluntary labour and the permission was readily granted. The Public Works Department authorities took levels and peg-marked the course of the new channel for about a mile allowing 45' width. The entire length of one mile of the channel course was apportioned among the villagers of Idumba-vanam, Thondiakadu, Karpagantharkulam, Munan-gadu, Pudukudi, Melakkadu, Vandiakkadu and Mela Thondiakadu, allotting definite reaches to each village. The villagers undertook the execution of this work with enthusiasm and zeal, as they thought that by digging the channel, their long felt need will be fulfilled and they can get good return from their paddy fields, since their age long drainage problem will be solved once for all. The work was started with 3,000 men and it was com-pleted in one month. On the whole about 10,000 persons contributed their labour free of cost for this gigantic work and the estimated cost of the work is about Rs. 15,000.

Benefits

The extent of benefit that is to be reaped by the excavation of this channel is great indeed. In Thondia-kadu village, an extent of 2,176·47 acres comprising of 1,008·59 acres of wet, 91·12 acres of manavari wet, 762·21 acres dry (under wet cultivation) and 314·55 assessed dry waste (under wet cultivation) suffers drainage difficulties every year and these lands will get substantial relief by this channel. Similarly an extent of 895·28 acres consisting 619·20 acres wet, 20 acres dry, 143·14 acres assessed dry waste and 112·94 acres manavari in Idumbavanam village will get the maximum relief. It is further ascertained that an extent of 854·55 acres (wet 40 acres, dry 500 acres, assessed dry

waste 314·55) acres in Thondiakadu village and an extent of 79·46 acres (dry 4·46 acres, dry waste 75 acres) in Idumbavanam village can be newly brought under wet cultivation, which were left fallow for want of drainage facilities. Consequently, an increased revenue of Rs. 8,410 in Thondiakadu and Rs. 794·60 in Idumbavanam is anticipated every year by way of water cess was furnished below :—

Statement showing the Additional Revenue—

	Thondia-kadu. A.C.	Idumba-vanam. A.C.
1. Extent benefited by the Scheme—		
(*a*) Wet	108·59	619·20
(*b*) Manavari	91·12	112·94
1. Extent benefited by the Scheme—*cont.*		
(*c*) Dry	762·21	20·00
(*d*) Assessed dry waste.	314·55	143·14
2. Extent likely to be brought under wet cultivation—		
(*a*) Wet	40·00	..
(*b*) Dry	500·00	4·46
(*c*) Assessed dry waste.	314·55	75·00
3. Additional Revenue by way of water cess—	8,410	794·60
(*a*) Dry and assessed dry waste at Rs. 10 per acre.	(814·55)	(A. 79·46)

The excavation of the channel has got considerable potentialities in the increase of food production also as shown below :—

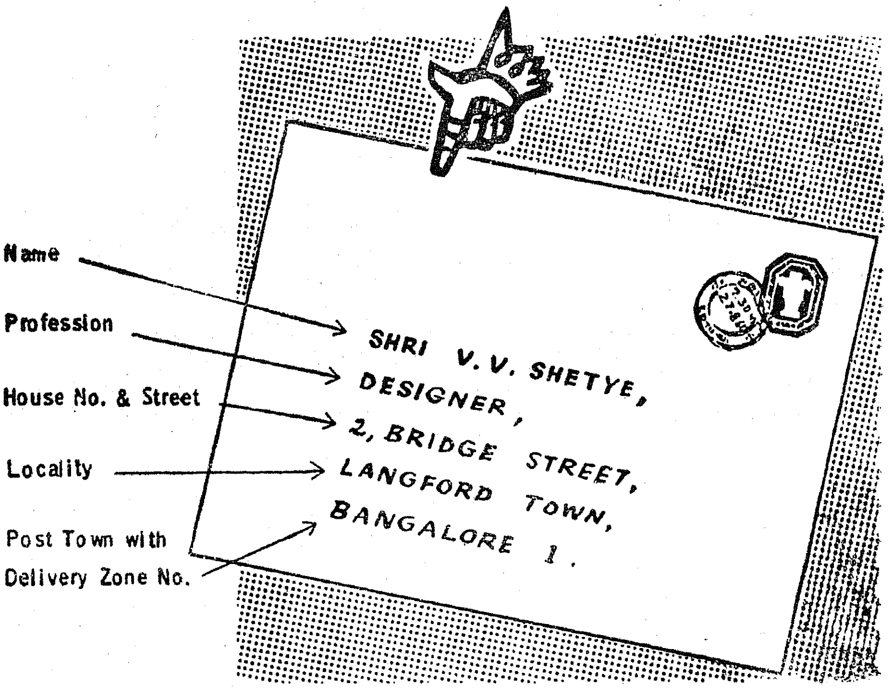
(ALL FIGURES IN KALAMS)

Nature of land. (1)	Thondiakadu. *Yield per acre.* (2)	Thondiakadu. *Total production.* (3)	Idumbavanam. *Yield per acre.* (4)	Idumbavanam. *Total production.* (5)
1. *Present yield*—				
(*a*) Wet	21	21,180·39	20	12,384·00
(*b*) Manavari	12	1,093·44	30	600·00
(*c*) Dry	12	9,146·52	30	3,388·20
(*d*) Assessed dry waste	12	3,874·60	15	2,147·30
Total ..		35,294·95		18,519·50
2. *Anticipated yield*—				
(*a*) Wet	30	30,257·70	36	22,291·20
(*b*) Manavari	21	1,931·58	30	600·00
(*c*) Dry	21	16,006·41	30	3,388·20
(*d*) Assessed dry waste	15	5,728·25	21	2,905·94
		52·923.94		29·185·34
Total ..		35.295.95		18·519·50
Anticipated additional yield ..		17,627·99		10,663·84
3. *Yield expected from additional irrigation*—				
(*a*) Wet	30	1,200·00	30	..
(*b*) Dry	21	10,500·00	30	133·80
(*c*) Assessed dry waste	15	4,718·25	21	1,575·00
Total ..		16,418·25		1,708·80
		17,627·99		10,663·84
Net additional yield ..		34,046·24		12,372·64

or nearly 1,500 tons of additional yield in food production.

Thus it will be seen that not only the long felt need of the villagers has been fulfilled by the excavation of the channel to a length of one mile by the Village Volunteer Force of Muthupet Block but also it has contributed to increase food production substantially in the context of National Emergency and at the same time to bring more money to the Exchequer by way of Water Cess. The Chairman, Block Develoment Officers, members of Village Volunteer Force and all others who were responsible of the execution of this work by Voluntary labour deserve all praise for all times

PLEASE ADDRESS YOUR LETTER THE CORRECT WAY



COMPLETE ADDRESS ENSURES PROMPT AND CORRECT DELIVERY.

POSTS & TELEGRAPHS DEPARTMENT

DA 64/250

COMMUNITY DEVELOPMENT AND SOCIO-ECONOMIC REVOLUTION

Sri ASOKA MEHTA,
Deputy Chairman, Planning Commission.

Development demands both discontent with the prevailing conditions, and dedication in creating a better set of conditions. This tension between discontent and dedication is an essential element of Community Development.

The new socio-cultural ethos that we are thinking of must be built up in both the rural and the urban areas. For over a decade we have paid considerable attention to the organisation of community Development in rural areas; similar efforts by different authorities in the cities have been restricted to certain centres and on a much less ambitious scales. We cannot afford to think of the urban and rural areas as water-tight compartments. In fact, an eminent demographer has estimated that if population growth remains unchecked and the current social trends continue :

> " the net number of migrants to (Indian) cities between 1960 and 2000 will be of the order of 99 and 201 millions, and in 2000 the largest city will contain between 36 and 66 million inhabitants."

It seems necessary to think of community development as part of an integrated whole, with mutually-supporting programmes in the rural and urban areas. Perhaps, we could use the movement to make a dent on the problems of the migrants to the cities and the development of growth-centres in the rural areas as counter magnets.

The ability to achieve results on the part of the Community Development Organisation, with its network of extension services, depends partly on its own efforts and partly on the general climate of opinion in the country. General atmosphere of hope and confidence, of understanding and efforts, can be created only if politicians and publicists, educationists and the elite groups jointly will it: "A will to will common will". The widening of horizons, sloughing of old habits, release of energy, assertion of confidence—all these cannot be injected by any field staff; they emanate from a revolutionary *elan* in the country.

Two principal arms

The Panchayati Raj institutions and Co-operative societies are the two principal arms, or instruments, of Community Development. It is true that they are not uniformly developed everywhere. Still they provide more than an institutional framework, they produce a social ferment also. To extend and strengthen them is in itself a process of development. The dynamism that these institutions can impart will be greater if they are helped by a leadership that is at once young, ardent and clear-sighted. Community Development is like agricultural operations; the social soil of the crusted society has to be upturned, only then can a harvest of hope be gathered. Community Development forfeits

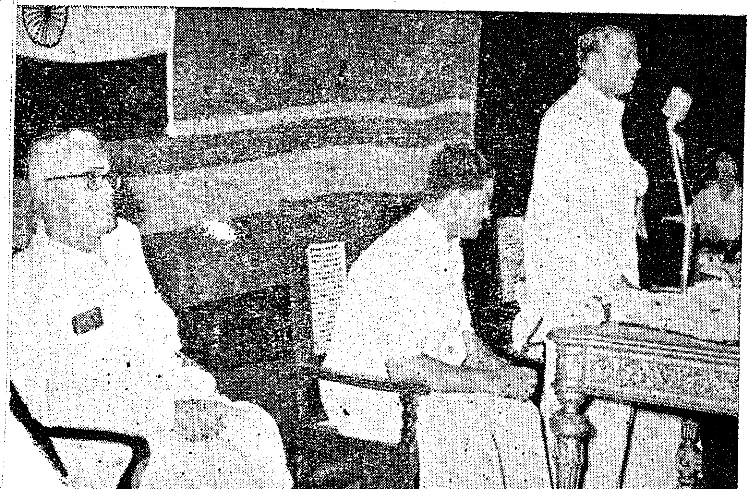
its *raisond'etre* if it abandons these "ploughing operations." Because with them alone do the strangled springs gush forth, the slumbering fertility stir up again and the social sap raise.

It is, therefore, obvious that the choise one is often asked to make between concentrating on agricultural production or on Community Development is unreal. Physical inputs are important, enthusiasm and social change by themselves cannot produce grapes from thistles. But the golden harvest we seek will never be unlocked unless the physical inputs are matched and mixed with the intangible social and psychological tools that the Community Development Movement can provide. Our present desperate situation demands that we pay the utmost attention to agricultural production; a real break-through will need constant involvement in community effort. The more intensive use of irrigation, wider and deeper dosage of chemical fertilizers, the union of electricity with agriculture— each item of this essential change will demand a corresponding community initiative and response.

Strategy of development

The strategy of development is by now familiar to us. It must involve radical changes in production techniques, increase in real product per head, new disposition of the income flows and most vital of all, a jump in the rate of investment. All these factors are critically conditioned by community development. These shifts in the economy, differentiation in its internal structure, accretions in investments, and hence in savings, all involve some time, or gestation period, before the expected results follow. During that period, imbalances can distort the position, unless, through community efforts, what can be quickly achieved is fully, attended to.

Sri S. M. A. Majid, Minister for Local Administration, addressing the 12th Annual Conference of the Chamber of Municipal Chairmen held on 10th and 11th September 1964 at Children's Theatre, Madras.



INDUSTRIAL WORKSHOP AT NAGERCOIL

The Department of Industries and Commerce has launched a scheme of General Purpose Engineering Workshop in the different districts in the State with a view to help the introduction of modern techniques in the field of manufacture of articles on a small scale. The General Purpose Engineering Workshop, sanctioned for the Kanyakumari district, has been functioning at Nagercoil from February 1963. The new building for the Workshop was opened on the 15th April 1964 by Sri R. Venkataraman, Minister for Industries. The allotment sanctioned for this scheme is a non-recurring expenditure of Rs. 3,50,000, incurred for the purchase of land, the construction of buildings and the purchase of machinery required for the workshop and a working capital of Rs. 50,000.

The General Purpose Workshop at Nagercoil is a production-*cum*-training centre. This forms a nucleus for the development of small-scale industries in Kanyakumari district. It has a small foundry, a smithy and a machine shop. All kinds of steel fabrications, hospital equipments, agricultural implements, automobile spare parts and component parts of various machineries which are locally in demand can be manufactured in this workshop. At present the workshop is meeting the demands of the Government Hospitals, Government Polytechnic, Public Works Department, Chitta —Pattanamkal Project and the Kodayar Hydro-Electric Project.

What is happening in our country today is that the quickly yielding schemes in agriculture are not being attended to, or their output is eluding us. It is obvious that major and medium irrigation schemes take time to complete and more time to give a return; and it is equally obvious that proper phasing of these projects would help reduce the unproductive period. But is there any reason, except poor planning and faulty execution, that should delay the completion and utilisation of minor irrigation schemes? While we plan the more sophisticated inputs required by the different sectors of the economy—inputs that alone can transform and modernise them—it is imperative that we also study the simpler inputs. There is an integral relationship;

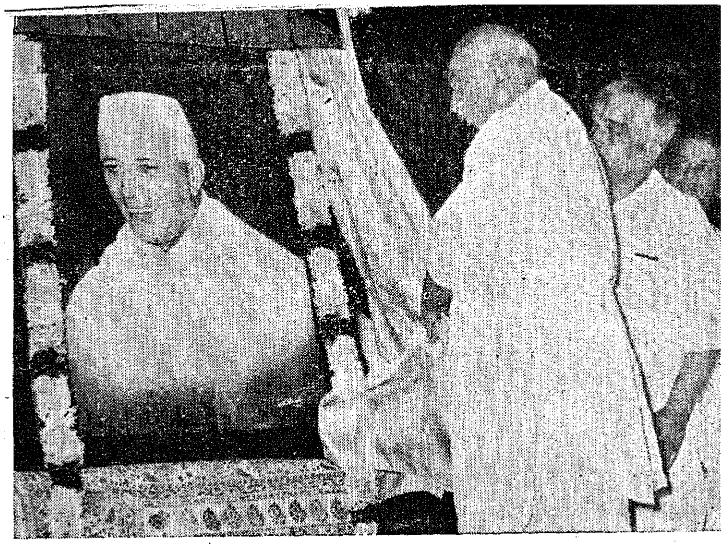
the pace at which the modern sectors can grow is determined by the output and productivity of the traditional sectors. The sinews of continuing growth come from the modern sector—power, transport, steel, machinery, etc.—but the capacity to build these sinews has to come from the flexing of traditional muscles.

In the existing organisational framework, the Community Development movement is best equipped to influence the working of the traditional sectors and help to modernise it, first socio-culturally and then technologically. It can prepare communities to accept new tools and techniques, introduce them to new cropping patterns, and assist them in meeting the demands arising from the surge in the economy. It can encourage them to benefit from educational and occupational diversification and to unite themselves through co-operative organization. There is also enough room to utilize the existing agricultural and craft capacities and the fund of under-employed manpower. But if this is to be achieved, it will be necessary to harness the entire array of psychological, cultural, social and administrative forces.

Production is important

Here again, unless the proposals of the Santhanam Committee lead to the execution of quickly yielding schemes—where the emphasis has to be on both "quickly" and "yielding"—some hundred crores of rupees will only further sog a money-logged economy. The same reasoning applies to the proposal for stepping up taqavi loans to be channelled through co-operatives. There should be little difficulty in providing resources for productive rural development—the inflexible precondition is that resource mobilisation must be preceded by and must directly lead to resource generation. We can serve the poor and needy only to the extent our investments quickly result in the production of foodgrains, because the impact of increased investment and improved incomes of the poor will invariably fall on food. Any failure on this front must result in nflationary distortions.

The development process that includes a number of demands, as indicated earlier, implies many trigger points, of which two are crucial. While larger savings are mobilised and channelled to the building up of the productive capacity of the economy, the operating trigger point is the realisation of targets in quickly maturing fields. Later, the trigger point of sustained growth will emerge from investments made in complex time-consuming projects. To understand this inter-relationship in triggering growth and maintaining its



Sri K. Kamaraj, Congress President, unveiling the portrait of Sri Nehru at the Hindu High School Hall, Madras, on 3rd September 1964.

needed tension and balance is the real responsibility of our Movement. The revolution has to be not just of expectations, it has to be orchestrated into meaningful direction and sequence. That orchestration, for me, is the essence of Community Development.

Madras Panchayats Act

There is yet another balance that has to be thought of, that is, the balance between economic growth and population growth, which can be fitted quite appropriately into the objectives of Community Development. The Madras Panchayats Act lays down in its preamble that two basic objectives should be accepted as the corner-stone of the programme of democratic decentralisation, viz., increase in food production and limitation of the population. The imperatives of development demand that both these objectives should be kept in the forefront and pursued jointly. I would also like to invite your attention to the suggestion put forward by the Government of Madras that the Panchayats should be paid Rs. 10 for every case referred by them for a vasectomy operation.

Agro-Industrial growth

It is necessary to progressively enmesh agricultural and industrial activities. The growth of agricultural output gets increasingly dependent on industrial inputs, the improvement in agriculturists' income likewise rests on linkage with processing industries. Economic development can proceed satisfactorily if agricultural and industrial activities do not remain unrelated. We should therefore pay close attention to the experiments now tried out in Orissa : success there in agricultural-*cum*-community work wins industrial stakes for a Block or a Panchayat. Does such a method evoke

greater interest and effort on the part of the agriculturists ? Is it better to organise co-operative processing as a normal part of improved agriculture?

At the present stage of economic development and social change, the Community Development Movement not only reaches out to those remote areas and communities, who would otherwise be unaffected by the contagion of development, but also helps to achieve the balance between long maturing and quickly yielding schemes in the Plan Programmes. One has to visualise the movement as a vast balancing wheel whose meticulous adjustments determine the pace and direction of our Plans, and spell out the difference between success and failure in achieving national aspirations.

Land Reforms in various State Implementation Committees Recommendation

The Land Reforms Implementation Committee, which met recently in New Delhi, reviewed the progress of land reforms in various States.

The Committee felt that although in some directions progress had been made during the past 10 years, in others there were deficiencies. In several areas rents were still high and the security of tenure which the law conferred on tenants was not observed in practice.

In view of the intimate bearing of the land reform programmes on agricultural production, it was necessary that early steps should be taken to complete the land reform programme as speedily as possible ; that the tiller is ensured security of tenure and enabled to reap fully the benefit of the investment made by him in agricultural production.

It was emphasised that the share-cropping should be abolished and rents converted into cash rents so that the tenant-cultivator is assured the full benefit of increased production as a result of his efforts and the State investment.

The suggestions made by the Committee are :—

(1) Each State should appoint a Special Officer assisted by such staff as may be necessary to implement the programme according to a fixed schedule to be drawn up by the State Government.

(2) There should also be a high level committee in each State which should review the progress of implementation periodically, say, every six months so that timely steps are taken to fill the gaps that may come to notice.

(3) The States should be requested to report to the Government of India, every six months the progress made in the implementation of land reform measures.

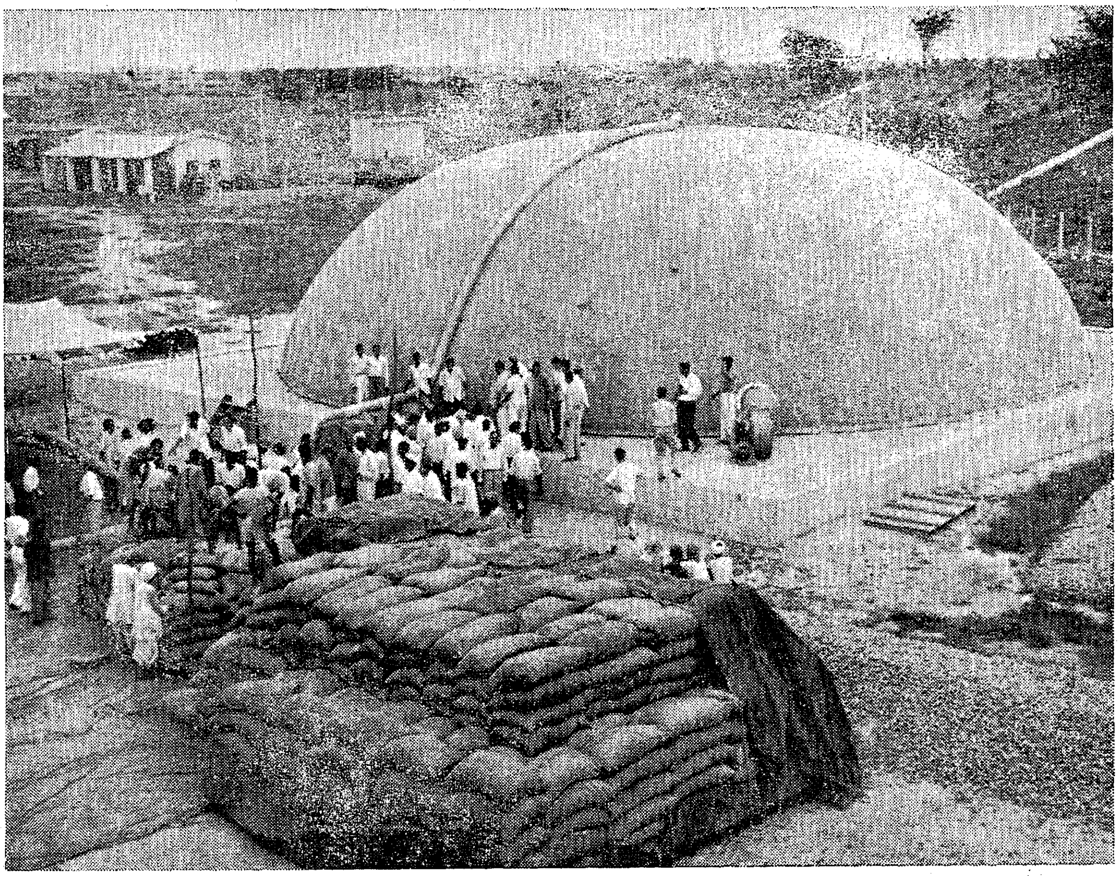
(4) It should be ensured that the tenant-cultivators are provided necessary financial assistance to enable them to participate fully in the production programmes.

(5) As a large number of tenants were cultivating land on oral leases, they were frequently not able to assert their rights as they could not prove their possession. It is desirable that early steps should be taken to prapare record of tenancies where this is not being done at present and to revise it where it obtains to remove the deficiencies.

It was pointed out at the meeting that quite a sizeable area which was being claimed under personal cultivation was in practice cultivated through informal tenancies and the actual cultivators were not in a position to avail of the package of improved practices affecting agricultural production.

It should be necessary, it was felt, to lay down norms of efficient management and cultivation which the land owners should be required to observe in respect of lands claimed under personal cultivation ; where the norms were not fulfilled the States should have the right to take over management of such lands.

PLASTIC WAREHOUSE FOR STORAGE



A balloon type plastic warehouse, 66 feet in diameter and 22 feet high, and the first of its type in India shown above, was erected and filled with wheat recently at the Narayana Central Godowns in West Patel Nagar, New Delhi.

The plastic wherehouse is constructed on the principle of hermetic storage which arrests all biological activity and dispenses with the use of insecticides and fumigants. Another major advantage of the plastic warehouse is that it can be set up in any locality in a port or city area or in the countryside.

Capable of holding 500 tons of grain, the plastic warehouse at Narayana Godowns was filled with wheat by means of pneumatic grain conveying equipment.

The plastic warehouse has been loaned to the Union Ministry of Food by the Pest Infestation Laboratory of the Department of Technical Co-operation of the United Kingdom to test its suitability for storing wheat in bulk under the tropical conditions of India. Mr. F. N. Wright of Pest Control Laboratory at Slough, Bucks (U.K.), who came to India in this connection, discussed with food storage technicians in the country the manufacturing process and erection and maintainence of plastic warehouses.

Poultry Extension Scheme

FREDERICK SELVANAYAGAM, B.V.Sc.,
Veterinary Assistant Surgeon,
Poultry Extension Centre, T. Kallupatti.

The Expanded Nutrition Programme was taken up in T. Kallupatti Block at Madurai District. The following is a brief report on the achievements and problems encountered in this scheme so far.

(*a*) To train village level workers in better human Nutrition by operating a viable Nutritional programme in blocks attached to Rural Extension Training Centers (*b*) to demonstrate and to encourage sound and economical production and consumption of Nutritive foods (*c*) to improve the Nutritional status of the village people by a 'Self help' programme.

Technical programme

(1) A large Poultry Extension Centre will be set up in the Block of every Rural Extension Training Centre to serve as a 'Base of operation'.

(2) A Village Poultry Unit will be set up in every panchayat with 60 hens and 6 cocks for every 2,000 population or a fraction thereof.

(3) Poultry houses in villages will be constructed as cheap as possible, local materials being largely used and 'Deep Litter' system will be followed.

(4) Balanced feed for poultry will be supplied by the State Government for one year after which the panchayat has to continue the programme on its own resources.

(5) To help the Panchayats to increase their flock, incubators and brooders will be set up at the Headquarters of Gramasevaks and they will be run by them.

(6) Day old chicks and hatching eggs will be supplied to villagers within the area of operation on concessional rates.

(7) Free training will be imparted to people who wish to maintain their own flock.

(8) To take care of the birds in village Poultry Units two villagers in each Panchayat will be given training at the Training Centre and they will be paid a honorarium of Rs. 15 a month for the first year which will be met by the Government.

(9) The technical staff will be guiding the Panchayats and Poultry raisers in care and efficient management of birds.

(10) The Panchayats will be responsible for providing eggs free for pregnant and nursing mothers and pre-school-going children at one egg per adult and one half egg per child every week.

The Poultry Extension Centre was started with the posting of a Veterinary Assistant Surgeon in September 1962. Hundred birds from Livestock Research Station, Hosur, were received in October 1962 as a foundation stock, which were housed in a mud walled thatched shed. Later these birds were transferred to a Dairy Unit belonging to the Rural Extension Training Centre. Subsequently a 5-acre plot has been acquired and the main office building, six chick houses with a quarters for a Poultry Fieldman are being constructed.

In December 1962, one mammoth Incubator (2,520 capacity), ten table type incubators (140 capacity), a grinder, one feed Mixer and twelve oil Brooders were received from the Madras Medical Stores as part of the 'UNICEF' contributions. This Centre is now run by a Veterinary Assistant Surgeon with the help of one Upper Division Clerk, One Livestock Assistant, Grade II, one Fieldman and four Mazdoors.

Training

As contemplated in the scheme training in practical Poultry keeping with special stress on the 'Deep Litter' system of rearing birds, was imparted to 81 villagers for ten days, mostly young men—from 41 Panchayats at the rate of 2 for every Panchayat.

About 50 flock owners were also trained for 9 days, the programme being completed in November and December 1962. The Veterinary Assistant Surgeon in charge of the Poultry Extension Centre was in charge of the Training Courses.

Implementation of the scheme

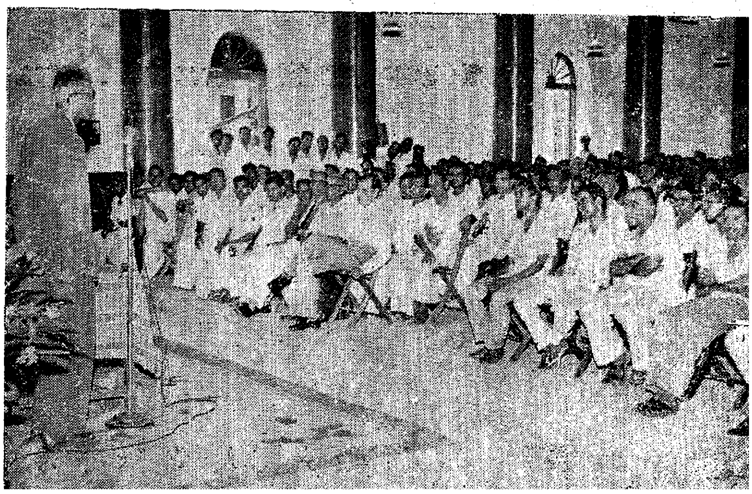
Before implementing the scheme, a Livestock Survey through secondary sources was conducted by the Poultry Extension Centre staff. This will be of great help in evaluating the impact of this scheme where another Bench Mark Survey will be taken in 1965 in respect to Livestock providing Nutritive food. Two hundred and thirty feeders and 46 waterers were received from Madras with which 36 Village Poultry Units have been started till 1st October 1963.

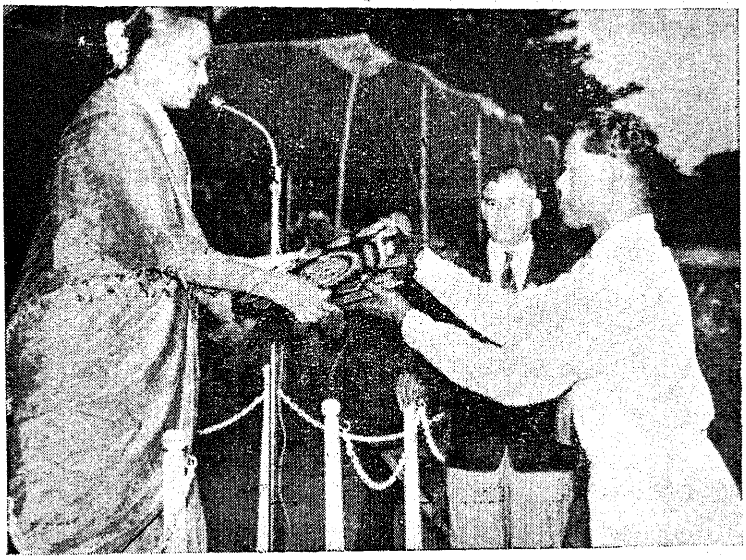
At the beginning great difficulty was evinced in selection of proper site and temporary accommodation for starting the Village Units, as no type design for the Poultry Shed was available. Before proper accommodation was secured, birds from various Government Livestock Farms started to arrive from January to March 1963. These birds were housed within available sheds as best as possible. It can be mentioned here that many of the birds sent from the Government Farms were unable to withstand the accommodation thus provided as a result out of 1,188 birds supplied between January to March 1963 only 716 were alive as on 31st August 1963, giving a mortality rate of 39 per cent. This high rate of mortality created a scare among the villagers and this became a great hurdle for the field personnel to cross over. After March 1963, conditions changed. Many of the Panchayats constructed mud walled thatched roof sheds which were well lighted and ventilated. The Veterinary Assistan Surgeon himself selected the birds for starting the remaining units in July, August and September 1963. Out of total of 541 birds thus supplied 528 were alive on 1st October 1963 giving a mortality rate of 2·4 per cent.

Village Poultry Units

Most of the Village Poultry Units are put up in the neighbourhood of village tanks, schools and other public places which are frequented by villagers. The shed itself is either made of mud wall or brick and mud to a height of about 3 feet. Over this space between the wall and the roof (which is about 1½ feet) is filled up with wirenetting so that there is ample light and ventilation. Groundnut husk is mostly used as 'litter' in this area as it is easily available. Five automatic feeders and one waterer were supplied to each unit. The birds in the Units are provided with bamboo perches to roost during the night. Nest boxes are made of outer boxes of 'UNICEF' milk containers with a quantity of sand at the bottom so that it will not be upset and turn over when the birds get in or out. The trained young men of the panchayats are in charge of the units which are kept under lock and key. Balanced feed is supplied to the units by the Poultry Extension Centre staff once a week when technical guidance to the attendant are also given.

The Chief Secretary declared open the Secretariat Staff common room at the Garrison Theatre, Fort St. George. Madras.





Sri R. Sadasivam, High Court Judge, presided over the annual sports of the Madras City Police held recently in Madras. Mrs. Sadasivam is seen distributing prizes.

Separate registers for collection of eggs, stock of birds feed and distributions of eggs are kept by the presidents of the Panchayats and these registers are checked by the Poultry Extension Centre staff whenever they visit the unit. Preventive methods to safeguard the birds against common diseases and parasites are taken by the attendants with the help of the Poultry Extension Staff.

Achievement

(*a*) Thirty-six units are now in existence, of which 18 units started before March 1963 were given 60 hens and 6 cocks. Fourteen units were started in July and September 1963 with 30 hens and 3 cocks for each unit. Four units opened in August 1963 were supplied with 20 R.I.R. hens and 3 cocks. The Rhode Island Red birds were raised and supplied from the Poultry Extension Centre, T. Kallupatti, itself.

(*b*) The villagers have started to accept the 'Deep Litter' system as a workable one and they are now able to realise the advantages gained by adopting this system.

(*c*) The Village Poultry Units have collected for the period ending 1st October 1963, 40,074 eggs in spite of the fact that 18 units came into existence only after July 1963. Out of this 36,426 eggs were distributed to pregnant and nursing mothers and pre-school-going children.

(*d*) Out of the 10 (ten) Table Incubators supplied by the UNICEF, 8 were supplied to the following villages: T. Kallupatti, Karaikeni, Vannivelampatti, Muruganeri, M. Subbulapuram, Kovalapuram, Peraiyur and Kilapatti. One thousand five hundred and twenty-five eggs were set in these incubators for the period ending 1st October 1963 and the villagers have produced so far about 500 chicks by this means.

(*e*) With 100 Rhode Island Red birds supplied as a start, the Poultry Extension Centre, T. Kallupatti, has produced about 7,414 eggs till 1st October 1963 of which 2,222 were set in Incubators and more than 900 chicks produced (refer Annexure II).

(*f*) Out of the 36 village poultry units, exchange of exotic eggs for Desi eggs have been done intensively in about 10 units where 1,281 white Leghorn eggs have been exchanged for Desi eggs. Besides, this, 933 hatching eggs have been sold to the villagers from the Poultry Extension Centre, T. Kallupatti.

(*g*) To upgrade the local birds, the Poultry Extension Centre has supplied 50 Rhode Island Red cocks to the villagers within the area of operation.

(*h*) The birds produced in the Poultry Extension Centre have been used to open 4 village poultry units in August 1963.

(*i*) The Veterinary Assistant Surgeon has distributed leaflets on the proper maintenance of poultry, the daily routine to be observed, etc. (Please also refer to the Annexure I at the end of the article.)

Practical difficulties

The incubators supplied to the villagers could not be maintained in all the Headquarters of Gramasevaks due to lack of trained personnel to take care of it.

The poultry men in all the village units were trained for 10 days in management and problem of Poultry keeping, but it was not possible to teach them incubation technique in such a short period. Hence they are not efficient in this aspect of work.

When chicks are produced there are no facilities to rear them and proper brooder and medical facilities are lacking. With respect to eggs it was noticed that due to lack of storing facilities certain amount of spoilage occurs in the villages.

Conclusion

Even though the programme has been in operation only for a year, it has made a good impact on the villagers. This is made obvious by the following facts:

(*a*) The demand for hatching eggs on exchange basis is increasing rapidly day by day.

(*b*) There is a great demand for day old and started chicks as result of this programme.

(*c*) The village people have started curiously observing the advantages of 'Deep Litter' system and many of them want to try it out on a smaller scale.

(*d*) The willingness of the beneficiaries to come forward to the spot to get their quota of eggs indicates that the main aim of the programme, viz., the egg eating habit is gaining momentum.

For still more effective implementation of the programme the following suggestions are made :—

(1) Cheap storing for eggs (as the earthern vegetable cooler found in the Pottery section of Gandhinikethan Ashram) should be used for storing eggs. (The Veterinary Assistant Surgeon has already designed a model for this purpose and is awaiting its completion.)

(2) A fixed place for the incubators to be installed as it will have a demonstrative value on modern incubation practice.

(3) If given good equipments like cheap brooders, every panchayat will be in a position to hatch and rear at least 300 to 500 chicks in the hatching months. Already some of the Panchayats have raised nearly 200 chicks with the help of the incubators supplied.

(4) Facilities for 'custom hatching' may be made available atleast at the Block Headquarters. The Public are clamouring for this type of hatching.

(5) Training camps and seminars should be arranged for the poultry men in the villages at regular intervals so that experience gained in different villages could be discussed and

Sri K. Kamaraj, Congress President and Sri G. Bhuvarahan, Minister for Information, are seen witnessing some of the photographs of Sri Nehru at the photographic exhibition organised by the Y.M.C.A., Madras. The exhibition was inaugurated by the former and declared open by the latter.

We are deeply indebted to the Panchayat Union Commissioner, T. Kallupatti and his staff, the Principal, Rural Extension Training Centre, T. Kallupatti and the District Veterinary Officer Madurai, (South), Madurai who by their co-operation and able guidance enabled us to achieve the present level of efficiency in implementing this scheme.

ANNEXURE I.

Expanded Nutrition Programme—Village Poultry Units—T. Kallupatti

Number of eggs collected, distributed, hatched and exchanged for period ending 1st October 1963

Serial number and name of village.	*Number of birds supplied.*		*Date of supply.*	*Number of eggs.*			
	Hens.	*Cockrels.*		*Collected.*	*Distributed.*	*Hatched.*	*Exchanged.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Pappinaickenpatti ..	60	6	28th January 1963.	2,225	2,094	..	51
2 Kunnathur	60	6	Do.	1,620	1,544	..	..
3 Appakarai	60	6	Do.	1,752	1,635	..	36
4 Karaikeni	60	6	16th February 1963.	2,161	1,928	210	118
5 N. Muthulingapuram ..	60	6	Do.	1,615	1,608	..	221
6 Retrapatti	60	6	Do.	2,047	1,814	110	84
7 Melapatti	60	6	17th February 1963.	2,816	2,749	50	6
8 Sandaiyur	60	6	Do.	1,947	1,781	50	..
9 Puliampatti	60	6	Do.	1,925	1,812	..	..
10 Koovalapuram	60	6	21st February 1963.	2,658	2,417	81	..
11 Chittulotti	60	6	Do.	2,071	2,011	..	71
12 Keelapatti	60	6	22nd February 1963.	1,851	1,695	43	..
13 N. Subbulapuram ..	60	6	27th March 1963.	1,587	1,541	83	..

ANNEXURE I—*cont.*

EXPANDED NUTRITION PROGRAMME—VILLAGE POULTRY UNITS—T. KALLUPATTI

Number of eggs collected, distributed hatched and exchanged for period ending 1st October 1963

Serial number and name of village.	*Number of birds supplied.*		*Date of supply.*	*Number of eggs.*			
	Hens.	*Cockrels.*		*Collected.*	*Distributed.*	*Hatched.*	*Exchanged.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
14 Peraiyur	60	6	20th March 1963	844	831	..	60
15 T. Kallupatti .. .. } 16 Do.	120	12	16th March 1963	3,570	2,852	557	..
17 Solaipatti	60	6	23rd March 1963	1,260	1,218	..	..
18 Vannivelampatti ..	60	6	28th March 1963	2,277	1,766	331	214
19 Muruganeri	30	..	28th July 1963	314	262	..	17
20 Kilankulam	30	3	11th July 1963	854	780	..	48
21 Chinnareddiapatti ..	30	3	Do.	395	358	..	75
22 Vaiyur	30	3	Do.	804	747	..	39
23 Nalliathevanpatti ..	30	3	17th July 1963	655	544	..	74
24 Mathakkarai	30	3	28th July 1963	443	417	..	..
25 S. Paraipatti	30	3	17th July 1963	530	360	..	63
26 Chinnapoolampatti ..	30	3	Do.	600	537	..	52
27 Silamalapatti	25	..	28th July 1963	295	270	..	..
28 Genjampatti	28	..	Do.	417	406	..	..
29 Salichandai	25	..	29th July 1963	295	278	..	52
30 P. Thottiapatti	20	3	22nd July 1963	69	39	..	..
31 Kadaneri	20	3	22nd August 1963	61	41	..	..
32 P. Subbulapuram ..	20	3	23rd August 1963	72	61	..	..
33 Pappureddipatti ..	20	3	Do.	44	30	..	..
34 Pappiapuram	30	3	24th September 1963	..	..	..	..
35 P. Andipatti	30	3	Do.	..	..	..	..
36 Thummanayakkanpatti.	30	2	1st October 1963	..	..	..	..
Total ..	1,478	149		40,074	36,426	1,525	1,281

BOOK REVIEW

THE MADRAS MUSEUM

"The Handbook of the Madras Government Museum" Edited by Sri S. T. Satyamurti and published by the Madras Government (pp. 154+112 plates. Price Rs. 5·40).

The Madras Government Museum is the oldest and the largest Museum of India. The credit for this museum goes to the farsighted Surgeon Edward Balfour, who took great pains for about 10 years, in organising this Museum and the successive Superintendents, who have contributed their own share, in extending and expanding the scope and purpose of this museum. To day this museum is not only an attraction for the tourist from abroad, but serves as research centre in the conservation of antiquities and the educational value of it is growing day by day. Perhaps, many of us may not know, that the Connemara Public Library and the Zoo situated near the People's Park have their origin in this museum. It is but necessary that visitors to such a museum of international repute should be provided with necessary information, before they go round the museum. "The Handbook of the Madras Government Museum" is a commendable guide to the visitors. Even a cursory glance of the book will help any reader to have a fair knowledge of the museum and its valuable treasure. Especially, some of the rare figures of paintings, sculptures, etc., published in the book will certainly induce even the lay-reader to visit the museum.

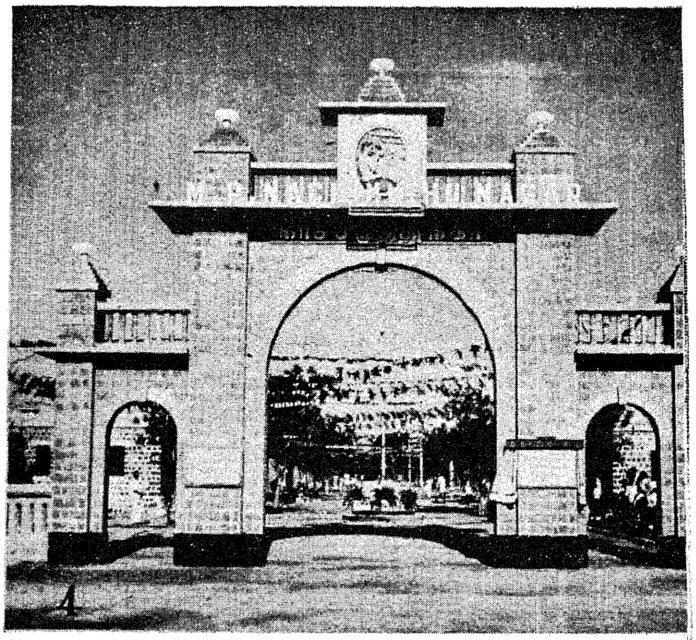
Added to this is the National Art Gallery, opened by Sri Nehru, in 1951 during the Centenary Celebrations of the museum. The handbook also contains a chapter on this gallery.

MADRAS STATE TRANSPORT DEPARTMENT

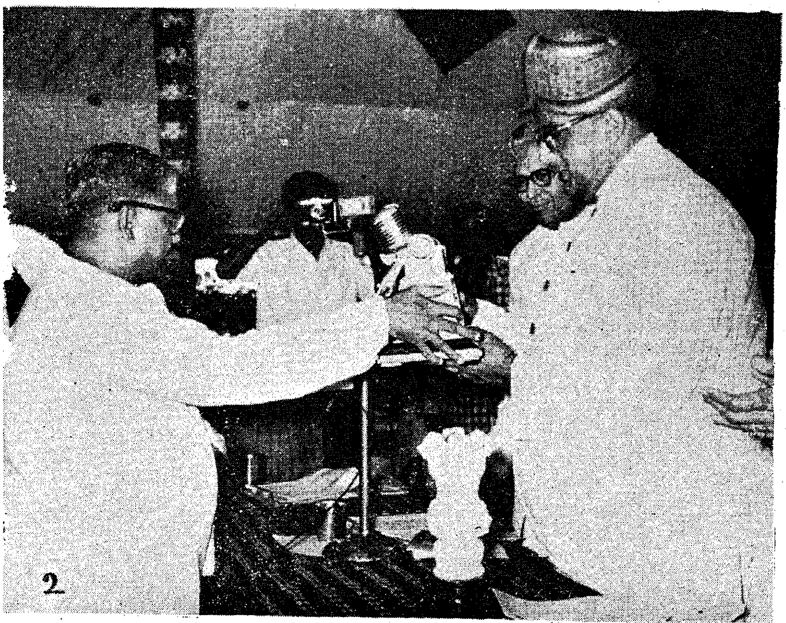
TIMINGS FOR LONG DISTANCE EXPRESS BUS SERVICES

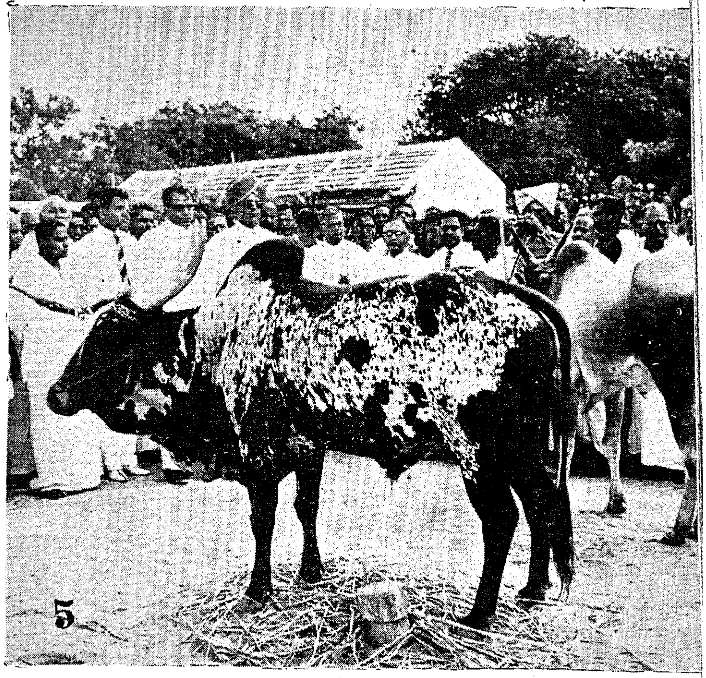
Route number. (1)	*Route.* (2)	(3)	*Service.* (4)	*Departure.* (5)	*Arrival.* (6)
100	Madras to Bangalore	(Via) Vellore and Krishnagiri.	First Bus	07-00	16-00
	Bangalore to Madras		Do.	07-00	16-00
101	Madurai to Krishnagiri	(Via) Dharmapuri, Salem and Dindigul.	First Bus	05-00	14-05
	Krishnagiri to Madurai		Do.	05-00	14-05
102	Madras to Neyveli	(Via) Tindivanam, Villupuram and Panruti.	First bus	05-15	11-30
	Do.		Second bus	14-30	20-45
	Neyveli to Madras	Do.	First bus	05-15	11-30
	Do.	Do.	Second bus	15-00	21-15
103	Madras to Trichy	(Via) Chingleput and Villupuram.	First bus	05-30	13-35
	Do.	Do.	Second bus	10-00	18-05
	Do.	Do.	Third bus	13-00	21-05
	Trichy to Madras	Do.	First bus	06-30	14-35
	Do.	Do.	Second bus	11-00	19-05
	Do.	Do.	Third bus	14-30	22-35
104	Krishnagiri to Coimbatore.	(Via) Mettur and Bhavani.	First bus	09-15	15-45
	Do.	Do.	Second bus	14-45	21-15
	Coimbatore to Krishnagiri.	Do.	First bus	06-15	12-45
	Do.	Do.	Second bus	16-15	22-45
105	Madras to Salem	(Via) Tindivanam, Kallakurichi and Attur.	First bus	06-00	15-00
	Salem to Madras		Do.	05-00	14-00
106	Madras to Salem	(Via) Villupuram, Madapet and Tirukoilur.	First bus	10-30	20-00
	Salem to Madras		Do.	10-30	20-00
107	Nagapattinam to Ramanathapuram.	(Via) Pattukottai, Karaikudi and Devipattinam.	First bus	05-25	12-00
	Do.	Do.	Second bus	14-05	20-40
	Ramanathapuram to Nagapattinam.	Do.	First bus	05-25	12-00
	Do.	Do.	Second bus	14-05	20-40
108	Madras to Nagapattinam	(Via) Pondy, Mayuram and Karaikudi.	First bus	08-30	17-00
	Do.	Do.	Second bus	12-30	21-00
	Nagapattinam to Madras	Do.	First bus	06-30	15-00
	Do.	Do.	Second bus	09-30	18-00
109	Salem to Ooty	(Via) Erode, Coimbatore and Mettupalayam.	First bus	05-00	13-00
	Ooty to Salem		Do.	14-00	19-20
110	Salem to Cuddalore	(Via) Attur, Veppur and Neyveli T.S.	First bus	05-00	10-20
	Do.	Do.	Second bus	14-00	19-20
	Cuddalore to Salem	Do.	First bus	05-30	10-50
	Do.	Do.	Second bus	14-00	19-20
111	Trichy to Nagercoil	(Via) Tirunelveli, Koilpatti, Madurai and Melur.	First bus	06-00	15-00
	Do.	Do.	Second bus	14-00	23-00
	Nagercoil to Trichy	Do.	First bus	05-00	14-00
	Do.	Do.	Second bus	12-00	21-00
112	Trichy to Nagercoil	(Via) Tirunelveli, Tuticorin, Madurai and Dindigul.	First bus	06-45	17-45
	Do.	Do.	Second bus	09-30	20-30
	Nagercoil to Trichy	Do.	First bus	06-00	17-00
	Do.	Do.	Second bus	09-30	20-30
113	Madras to Thanjavur	(Via) Pondy, Neyveli and Kumbaonkam.	First bus	06-30	16-15
	Do.	Do.	Second bus	08-00	17-45
	Do.	Do.	Third bus	09-30	19-15
	Do.	Do.	Fourth bus	12-00	21-45

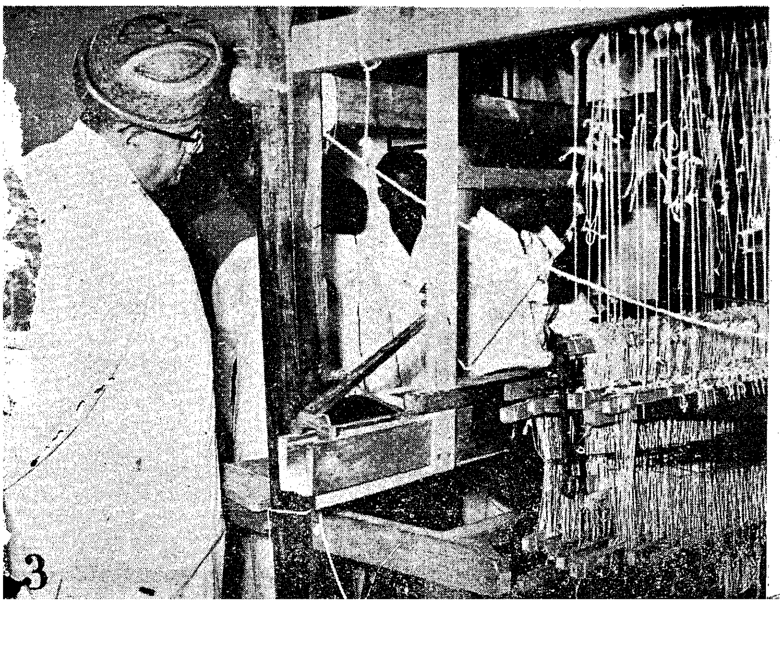
Route number.	Route. (2)	(3)	Service.	Departure.	Arrival.
(1)	(2)	(3)	(4)	(5)	(6)
113	Thanjavur to Madras ..	(Via) Pondy, Neyveli and Kumbakonam.	First bus ..	06–30	16–15
	Do.	Do.	Second bus ..	08–00	17–45
	Do.	Do-	Third bus ..	10–30	20–15
	Do.	Do.	Fourth Bus ..	12–00	21–45
114	Coimbatore to Nagercoil ..	(Via) Tirunelveli, Koilpatti, Madurai, Dindigul and Palani.	First bus ..	06–45	19–15
	Do.	Do·	Second bus ..	09–15	21–06
	Nagercoil to Coimbatore ..	Do·	First bus ..	05–30	18–00
	Do. ..	Do.	Second bus ..	19–15	21–06
115	Trichy to Coimbatore	(Via) Kulitalai, Karur and Palladam.	First bus ..	05–00	10–30
	Do.	Do.	Second bus ..	07–30	13–00
	Do.	Do.	Third bus ..	10–00	15–30
	Do.	Do.	Fourth bus ..	12–30	18–00
	Do.	Do.	Fifth bus ..	15–00	20–30
	Do.	Do.	Sixth bus ..	17–15	22–45
	Coimbatore to Trichy	Do.	First bus ..	05–00	10–30
	Do.	Do.	Second bus ..	07–30	13–00
	Do.	Do.	Third bus ..	10–00	15–30
	Do.	Do.	Fourth bus ..	12–30	18–00
	Do.	Do.	Fifth bus ..	15–00	20–30
	Do.	Do.	Sixth bus ..	17–15	22–45
116	Madras to Salem	(Via) Tiruvannamalai and	First bus ..	07–15	16–15
	Salem to Madras	Gingee.	Do. ..	07–00	16–00
117	Trichy to Vellore	(Via) Villupuram, Gingee	First bus ..	07–30	15–30
	Vellore to Trichy	and Arani.	Do. ..	05–30	13–30
118	Nagapattinam to Coimbatore ..	(Via) Thanjavur, Trichy and Karur.	First bus ..	07–30	16–45
	Do. ..	Do.	Second bus ..	12–30	21–45
	Coimbatore to Nagapattinam ..	Do.	First bus ..	08–30	20–45
	Do. ..	Do.	Second bus ..	11–30	20–45
119	Madras to Coimbatore ..	(Via) Vellore, Krishnagiri	First bus ..	05–30	20–30
	Coimbatore to Madras ..	and Salem.	Do. ..	05–30	20–30
120	Shencottah to Tanjore	(Via) Tenkasi, Madurai and	First bus ..	06–05	16–05
	Thanjavur to Shencottah ..	Tirchy.	Do. ..	07–10	17–10
121	Thanjavur to Ramanathapuram	(Via) Gandharvakottai, Tirupathur and Sivaganga.	First bus ..	05–30	11–15
	Do.	Do.	Second bus ..	13–30	19–15
	Ramanathapuram to Thanjavur	Do.	First bus ..	05–30	11–15
	Do. ..	Do.	Second bus ..	14–00	19–45
122	Madurai to Ooty	(Via) Palani, Coimbatore	First bus ..	06–00	'5–30
	Ooty to Madurai	and Mattupalayam.	Do. ..	08–00	17–30
123	Ramanathapurum to Nagercoil.	(Via) Tirunelveli, Rajapalayam and Virudhunagar.	First bus ..	08–00	17–15
	Nagercoil to Ramanathapuram.		Do. ..	08–00	17–15
124	Coimbatore to Ramanathapuram.	(Via) Palladam, Dharapuram Dindigul and Madurai.	First bus ..	05–00	13–30
	Ramanathapuram to Coimbatore.	Do,	Do. ..	05–00	13–30
125	Madurai to Salem	Via) Dharapuram and	First bus ..	11–30	20–15
	Salem to Madurai	Chennimalai.	Do. ..	06–00	13–30
126	Thanjavur to Vellore	Tiruchi and Tiruvanna-	First bus ..	11–30	20–15
	Vellore to Thanjavur ..	malai.	Do. ..	11–00	19–45
51X	Nagercoil to Trivandrum ..	(Via) Monday Market and Kuzhithurai.	First bus ..	05–15	07–30
	Do.	Do.	Second bus ..	15–40	17–55
	Trivandrum to Nagercoil ..	Do.	First bus ..	08–45	11–00
	Do,	Do.	Second bus ..	21–00	23–15
52X	Kanyakumari to Trivandrum.	(Via) Suchindram Nagercoil and Thuckalay.	First bus ..	08–00	10–45
	Do.	Do.	Second bus ..	19–00	21–45
	Trivandrum to Kanyakumari ..	Do.	First bus ..	05–00	07–45
	Do,	Do.	Second bus ..	14–15	17–00



Governor Tours COIMBATORE







1 and 4. Sri Jayachamaraja Wadiyar, Governor of Madras inaugurat the M. P. Nachimuthu Nagar at Chennimalai on 25th August 1964.

2. Sri M. P. Nachimuthu, President, Chennimalai Weavers' Co-operativ Society, presenting welcome address to the Governor

3. The Governor watching the weavers at work in the Colony.

5. The Governor at Palayakottai Cattle Farm.

Make him fit

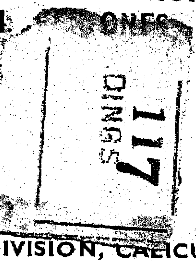
TO FACE THE CHALLENGES OF THE FUTURE

In addition to the gift of life that she gave her baby, every thoughtful mother knows that she must ensure other gifts to make it fit to face the challenges of future. She cannot allow its growth and development to chance. Apart from the other usual nutrients, especially needed are VITAMIN A for vigorous growth, resistance towards infection and for good eye-sight and VITAMIN D for sound teeth and strong bones.

ADAMIN *in liquid or capsule form has these Vitamins* A and D in the right proportion. To ensure daily requirements of these Vitamins will cost less than 10 nP.

GOOD HEALTH IS A PRICELESS POSSESSION TO BEQUEATH TO YOUR L... ONES

Adam



liquid & capsu

Vitamin A & D Su

Liquid Packed in 15 ml., 4
Capsules Packed in 25

GOVERNMENT OIL FACTORY DIVISION, CALICUT-1

Pioneers in Production of Vitamin Oils

(*A Kerala Government Undertaking*)

SISTA'S-GOF-623

PRINTED BY THE DIRECTOR OF STATIONERY AND PRINTING, MADRAS, AND EDITED AND PUBLISHED BY THE DIRECTOR OF INFORMATION AND PUBLICITY, GOVERNMENT OF MADRAS